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John Wesley

THE SUNDAY SERVICE

OF THE

METHODISTS

IN

NORTH AMERICA.

With other Occasional Services.

John Wesley

LONDON:
Printed in the Year MDCCLXXXIV.

BRISTOL, SEPT. 10, 1784.

To Dr. COKE, Mr. ASBURY, and our Brethren in *NORTH-AMERICA.*

1. BY a very uncommon train of providences, many of the provinces of *North-America* are totally disjoined from their mother-country, and erected into Independent States. The Engliſh government has no authority over them either civil or eccleſiaſtical, any more than over the States of *Holland.* A civil authority is exerciſed over them, partly by the Congreſs, partly by the provincial Aſſemblies. But no one either exerciſes or claims any eccleſiaſtical authority at all. In this peculiar ſituation ſome thouſands of the inhabitants of theſe States deſire my advice; and in compliance with their deſire, I have drawn up a little ſketch.

2. Lord KING's account of the primitive church convinced me many years ago, that Biſhops and Preſbyters are the ſame order, and conſequently have the ſame right to ordain. For many years I have been importuned from time to time, to exerciſe this right, by ordaining part of our travelling preachers. But I have ſtill refuſed, not only for peace' ſake: but becauſe I was determined, as little as poſſible to violate the eſtabliſhed order of the national church to which I belonged.

3. But the caſe is widely different between England and North-America. Here there are Biſhops who have a legal juriſdiction. In America there are none, neither any pariſh miniſters. So that for ſome hundred miles together there is none either to baptize or to adminiſter the Lord's ſupper. Here therefore my ſcruples are at an end: and I conceive myſelf at full liberty, as I violate no order and invade no man's right, by appointing and ſending labourers into the harveſt.

4. I have accordingly appointed Dr. COKE and Mr. FRANCIS ASBURY, to be joint *Superintendents* over our brethren in North-America: As alſo RICHARD WHATCOAT and THOMAS VASEY, to act as *Elders* among them, by baptizing and adminiſtering the Lord's ſupper. And I have prepared a liturgy little differing from that of the church of England (I think, the beſt conſtituted national church in the world) which I adviſe all the travelling-preachers to uſe, on the Lord's day, in all their congregations, reading the litany only on Wedneſdays and Fridays, and praying extempore on all other days. I alſo adviſe the elders to adminiſter the ſupper of the Lord on every Lord's day.

5. If any one will point out a more rational and ſcriptural way, of feeding and guiding thoſe poor ſheep in the wilderneſs, I will gladly

gladly embrace it. At preſent I cannot ſee any better method than that I have taken.

6. It has indeed been propoſed, to deſire the Engliſh Biſhops, to ordain part of our preachers for *America*. But to this I object, 1. I deſired the Biſhop of *London*, to ordain only one; but could not prevail: 2. If they conſented, we know the ſlowneſs of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewiſe expect to govern them. And how grievouſly would this intangle us? 4. As our *American* brethren are now totally diſentangled both from the State, and from the Engliſh Hierarchy, we dare not intangle them again, either with the one or the other. They are now at full liberty, ſimply to follow the ſcriptures and the primitive church. And we judge it beſt that they ſhould ſtand faſt in that liberty, wherewith GOD has ſo ſtrangely made them free.

JOHN WESLEY.

Proper LESSONS to be read at Morning and Evening Prayer, on the SUNDAYS throughout the Year.

Sundays of Advent.	*Morning.*	*Evening.*
The first.	Isaiah — 1	Isaiah — 2
2	— 5	— 24
3	— 25	— 26
4	— 30	— 32
Sundays after Christmas.		
The first	— 37	— 38
2	— 41	— 43
3	— 44	— 46
4	— 51	— 53
5	— 55	— 56
6	— 57	— 58
7	— 59	— 64
8	— 65	— 66
9	Geneſis 1	Geneſis 2
10	— 3	— 6
11	— 7	— 18
12	19 to ver. 30	— 22
13	— 24	— 37
14	— 39	— 42
15	— 43	— 44 & 45
Sunday before Eaſter.		
1 Leſſon.	Exodus 9	Exodus 10
2 Leſſon.	Matth. 26	Heb. 5 to v. 11
Eaſter-day.		
1 Leſſon.	Exodus 12	Exodus 14
2 Leſſon.	Rom. 6	Acts 2 v. 22
Sundays after Eaſter.		
The firſt.	Numb. 16	Numb. 22
2	— 23 & 24	— 25
3	Deuter. 4	— 5
4	— 6	— 7
5	— 8	— 9
Sunday after Aſcenſion-day.	— 12	Deuter. 13
Whitſunday.		
1 Leſſon.	— 16 to ver. 18	Iſaiah 11
2 Leſſon.	Acts 10 ver. 34	Acts 19 to ver. 21

Proper Leſſons for Sundays.

	Morning.		*Evening.*	
Trinity-Sunday.				
1 Leſſon.	Geneſis	1	Geneſis	18
2 Leſſon.	Matth.	3	1 John	5
Sundays after Trinity Sunday.				
The firſt.	Joſhua	10	Joſhua	23
2——	Judges	4	Judges	5
3——	1 Sam.	2	1 Sam.	3
4——	——	12	——	13
5——	——	15	——	17
6——	2 Sam.	12	2 Sam.	19
7——	——	21	——	24
8——	1 Kings	13	1 Kings	17
9——	——	18	——	19
10——	——	21	——	22
11——	2 Kings	5	2 Kings	9
12——	——	10	——	18
13——	——	19	——	23
14——	Jerem.	5	Jerem.	22
15——	——	35	——	36
16——	Ezekiel	2	Ezekiel	13
17——	——	14	——	18
18——	——	20	——	24
19——	Daniel	3	Daniel	6
20——	Joel	2	Micah	6
21——	Habak.	2	Prov.	1
22——	Prov.	2	——	3
23——	——	11	——	12
24——	——	13	——	14
25——	——	15	——	16
26——	——	17	——	19

☞ Let the Second Leſſon in the Morning be a Chapter out of the Four Goſpels, and the Acts of the Apoſtles; and the Second Leſſon in the Evening be a Chapter out of the Epiſtles, in regular Rotation; excepting where it is otherwiſe provided.

Proper LESSONS for particular Days.

Nativity of Christ.	*Morning.*	*Evening.*
1 Leſſon.	Iſaiah 9 to v. 8	Iſaiah 7 v. 10. to (v. 17
2 Leſſon.	Luke 2 to v. 15	Tit. 3 v. 4 to v. 9
Good Friday.		
1 Leſſon.	Gen. 22 to v. 20	Iſaiah 53
2 Leſſon.	John 18	1 Peter 2
Aſcenſion-day.		
1 Leſſon.	Deuter. 10	2 Kings 2
2 Leſſon.	Luke 24 v. 44.	Eph. 4 to v. 17.

Proper PSALMS on certain Days.

	Morning.	*Evening.*
Chriſtmas-day.	Pſalm 19	Pſalm 89
	—— 45	——
	—— 85	——
Good Friday.	Pſalm 22	Pſalm 69
	—— 40	——
Eaſter-day.	Pſalm 2	Pſalm 113
	—— 57	—— 114
	—— 111	—— 118
Aſcenſion-day.	Pſalm 8	Pſalm 24
	—— 15	—— 47
Whit-ſunday.	Pſalm 48	Pſalm 104
	—— 68	—— 145

Days of Faſting or Abſtinence.

All the Fridays in the Year, except *Chriſtmas-day.*

The ORDER for MORNING PRAYER,

Every Lord's Day.

At the Beginning of Morning Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven and before thee, and am no more worthy to be called thy son. *Luke*, xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

DEarly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness, and that we should not dissemble or cloke them before the face of Almighty God, our heavenly Father; but

confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame, by his infinite goodneſs and mercy. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me.

A general Confeſſion, to be ſaid by the whole Congregation, after the Miniſter, all kneeling.

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſus our Lord. And grant, O moſt merciful Father, for his ſake, That we may hereafter live a godly, righteous, and ſober life; To the glory of thy holy Name. Amen.

Then the Miniſter ſhall ſay,

O Lord, we beſeech thee, abſolve thy people from their offences; that, through thy bountiful goodneſs, we may be delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour.

The People ſhall anſwer here, and at the End of all other Prayers. Amen.

Then

Then the Minister shall say the Lord's Prayer; the People also repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips.
Answ. And our mouth shall shew forth thy praise.
Minist. O God, make speed to save us;
Answ. O Lord, make haste to help us.

Here all standing up, the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost;
Answ. As it was in the beginning, is now, and ever shall be, world without end. Amen.
Minist. Praise ye the Lord.
Answ. The Lord's Name be praised.

Then shall follow the Psalms, in order as they are appointed. And at the End of every Psalm, shall be repeated,

Glory be to the Father, and to the Son, and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall be read distinctly, the First Lesson taken out of the Old Testament, as is appointed in the Table

of proper Leſſons: He that readeth, ſo ſtanding, and turning himſelf as he may be beſt heard of all. And after that, ſhall be ſaid the following Hymn:

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee, the Father everlaſting.

To thee all Angels cry aloud: the Heavens, and all the powers therein.

To thee Cherubin and Seraphin continually do cry,

Holy, holy, holy, Lord God of Sabaoth;

Heaven and Earth are full of the Majeſty of thy Glory.

The glorious company of the Apoſtles praiſe thee.

The goodly fellowſhip of the Prophets praiſe thee.

The noble army of Martyrs praiſe thee.

The Holy Church throughout all the world doth acknowledge thee;

The Father of an infinite Majeſty;

Thine honourable, true, and only Son;

Alſo the Holy Ghoſt, the Comforter.

Thou art the King of glory, O Chriſt;

Thou art the everlaſting Son of the Father.

When thou tookeſt upon thee to deliver man, thou didſt not abhor the Virgin's womb.

When thou hadſt overcome the ſharpneſs of death, thou didſt open the kingdom of Heaven to all believers.

Thou ſitteſt at the right hand of God, in the glory of the Father.

We believe that thou ſhalt come to be our Judge.

We

We therefore pray thee, help thy ſervants, whom thou haſt redeemed with thy precious blood.

Make them to be numbered with thy Saints in glory everlaſting.

O Lord, ſave thy people, and bleſs thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worſhip thy name ever, world without end.

Vouchſafe, O Lord, to keep us this day without ſin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let thy mercy lighten upon us, as our truſt is in thee.

O Lord, in thee have I truſted: let me never be confounded.

Then ſhall be read in like manner the Second Leſſon, taken out of the New Teſtament: and after that, the following Pſalm:

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

Be ye ſure that the Lord he is God; it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

O go your way into his gates with thankſgiving, and into his courts with praiſe: be thankful unto him, and ſpeak good of his Name.

For the Lord is gracious, his mercy is everlaſting: and his truth endureth from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

Then ſhall be ſaid the Apoſtles' Creed by the Miniſter and the People, ſtanding.

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jeſus Chriſt his only Son our Lord; Who was conceived by the Holy Ghoſt; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried, He deſcended into hell: The third day he roſe again from the dead: He aſcended into Heaven, And ſitteth on the right hand of God, the Father Almighty; From thence he ſhall come to judge the quick and the dead.

I believe in the Holy Ghoſt; The Holy Catholick Church; The Communion of Saints; The Forgiveneſs of Sins; The Reſurrection of the Body, And the Life everlaſting. Amen.

And after that, the Miniſter ſhall pronounce with a loud Voice,

The Lord be with you;
Anſw. And with thy ſpirit.

Miniſter. Let us pray.
Lord, have mercy upon us.
Anſw. Chriſt have mercy upon us.
Miniſt. Lord, have mercy upon us.

Then ſhall follow three Collects; the firſt of the Day, which ſhall be the ſame that is appointed at the Communion; the ſecond for Peace; the third for Grace to live well; all devoutly kneeling.

The ſecond Collect, for Peace.

O God, who art the author of peace, and lover of concord, in knowledge of whom ſtandeth our eternal life, whoſe ſervice is perfect freedom; Defend us thy humble ſervants in all aſſaults of

our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The Third Collect, for Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin; neither run into any kind of danger: but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight, through Jesus Christ our Lord. *Amen.*

Then these Prayers following are to be read.

A Prayer for the Supreme Rulers.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold the Supreme Rulers of these United States, and so replenish them with the grace of thy Holy Spirit, that they may alway incline to thy will, and walk in thy way; through Jesus Christ our Lord. *Amen.*

ALmighty God, who hast given us grace at this time with one accord, to make our common supplications unto thee, and dost promise that when two or three are gathered together in thy Name, thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore. *Amen.*

Here endeth the Order of Morning Prayer.

The ORDER for EVENING PRAYER, Every Lord's Day.

At the Beginning of Evening Prayer, the Minister shall read with a loud Voice some one or more of these Sentences of the Scriptures that follow: And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psal.* li. 17.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. *Luke*, xv. 18, 19.

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psal.* cxliii. 2.

DEarly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that

we ſhould not diſſemble nor cloke them before the face of Almighty God, our heavenly Father; but confeſs them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveneſs of the ſame by his infinite goodneſs and mercy. Wherefore I pray and beſeech you, as many as are here preſent, to accompany me with a pure heart and humble voice, unto the throne of the heavenly grace, ſaying after me.

A general Confeſſion to be ſaid of the whole Congregation, after the Miniſter; all kneeling.

ALmighty and moſt merciful Father, We have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; And we have done thoſe things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miſerable offenders. Spare thou them, O God, which confeſs their faults. Reſtore thou them that are penitent; According to thy promiſes declared unto mankind in Chriſt Jeſus our Lord. And grant, O moſt merciful Father, for his ſake; That we may hereafter live a godly, righteous, and ſober life; To the glory of thy holy Name. Amen.

Then the Miniſter ſhall ſay,

O Lord, we beſeech thee, abſolve thy people from their offences; that, through thy bountiful goodneſs, we may be delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

Then

Then the Minister shall say the Lord's Prayer; the People also repeating it with him.

OUR Father which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips,

Answ. And our mouth shall shew forth thy praise.

Minister. O God make speed to save us.

Answ. O Lord make haste to help us.

Here all standing up the Minister shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answ. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Minister. Praise ye the Lord.

Answ. The Lord's Name be praised.

Then shall be said the Psalms in order as they are appointed. Then a Lesson of the Old Testament, as is appointed: And after that the following Psalm:

O Sing unto the Lord a new song: for he hath done marvellous things.

With his own right hand, and with his holy arm; hath he gotten himself the victory.

The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

He

He hath remembered his mercy and truth towards the houſe of Iſrael; and all the ends of the world have ſeen the ſalvation of our God.

Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

Let the ſea make a noiſe, and all that therein is; the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

With righteouſneſs ſhall he judge the world; and the people with equity.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Then a Leſſon of the New Teſtament, as it is appointed: And after that the following Pſalm:

GOD be merciful unto us, and bleſs us; and ſhew us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth; thy ſaving health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations rejoice and be glad; for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe; and God, even our own God, ſhall give us his bleſſing.

God ſhall bleſs us: and all the ends of the world ſhall fear him.

Glory be to the Father, *&c.*

As it was in the beginning, *&c.*

Then shall be said the Apostles Creed by the Minister and the People; standing.

I Believe in God the Father Almighty, Maker of Heaven and Earth:

And in Jesus Christ his only Son our Lord; Who was conceived by the Holy Ghost; Born of the Virgin Mary; Suffered under Pontius Pilate; Was crucified, dead, and buried, He descended into hell: The third day he rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; The forgiveness of sins; The resurrection of the body; And the life everlasting. Amen.

Then shall the Minister pronounce with a loud Voice,

The Lord be with you.

Answ. And with thy spirit.

Minist. Let us pray.

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Minist. Lord, have mercy upon us.

Then shall follow three Collects; the first of the Day; the second for Peace, the third for aid against all Perils.

The second Collect at Evening-Prayer.

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies, may pass our time in rest and quietness, through the merits of Jesus Christ our Saviour. *Amen.*

The

The third Collect, for Aid againſt all Perils.

LIghten our darkneſs, we beſeech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son our Saviour Jeſus Chriſt. *Amen.*

A Prayer for the Supreme Rulers.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who doſt from thy throne behold all the dwellers upon earth; Moſt heartily we beſeech thee, with thy favour to behold the Supreme Rulers of theſe United States; and ſo repleniſh them with the grace of thy Holy Spirit, that they may incline to thy will, and walk in thy way; through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt given us grace, at this time, with one accord to make our common ſupplications unto thee; and doſt promiſe, that when two or three are gathered together in thy Name, thou wilt grant their requeſts; Fulfil now, O Lord, the deſires and petitions of thy Servants, as may be moſt expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all evermore. *Amen.*

Here endeth the Order of Evening Prayer.

Here

Here followeth the LITANY, or General Supplication, to be said upon Wednesdays *and* Fridays.

O God the Father of heaven; have mercy upon us miserable sinners.

O God the Father of heaven; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God; have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three persons, and one God; have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief; from sin, from the crafts and assaults of the devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy and schism; from hardness of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servants the Supreme Rulers of these United States;

We beseech thee to hear us, good Lord.

That it may please thee to rule their hearts in thy faith, fear, and love, that they may evermore have

have affiance in thee, and ever ſeek thy honour and glory;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to illuminate all the Miniſters of thy Goſpel, with true knowledge and underſtanding of thy Word: that both by their preaching and living they may ſet it forth, and ſhew it accordingly;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all nations unity, peace and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bring into the way of truth all ſuch as have erred, and are deceived;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to ſuccour, help, and comfort

comfort all that are in danger, neceſſity, and tribulation;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to preſerve all that travel by land or by water, all women labouring with child, all ſick perſons and young children, and to ſhew thy pity upon all priſoners and captives;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to defend, and provide for, the fatherleſs children, and widows, and all that are deſolate and oppreſſed;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to have mercy upon all men;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to forgive our enemies, perſecutors, and ſlanderers, and to turn their hearts;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give and preſerve to our uſe the kindly fruits of the earth, ſo as in due time we may enjoy them;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us true repentance, to forgive us all our ſins, negligences, and ignorances, and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy holy Word;

We beſeech thee to hear us, good Lord.

Son of God: we beſeech thee to hear us.

Son of God: we beſeech thee to hear us.

O Lamb of God, that takeſt away the ſins of the world;

Grant us thy peace.

O Lamb of God, that takeſt away the ſins of the world;

Have mercy upon us.

O Chriſt,

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Then ſhall the Miniſter and the People with him, ſay the Lord's Prayer.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into Temptation, but deliver us from evil. Amen.

Miniſter. O Lord, deal not with us after our ſins:

Anſwer. Neither reward us after our iniquities.

Let us pray.

O God, merciful Father, that deſpiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowful; Mercifully aſſiſt our prayers that we make before thee, in all our troubles and adverſities whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils, which the craft and ſubtilty of the devil or man worketh againſt us, be brought to nought, and by the providence of thy goodneſs be diſperſed; that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God,

O God, we have heard with our Ears, and our fathers have declared unto us the noble works that thou didſt in their days, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end. Amen.

From our enemies defend us, O Chriſt.

Graciouſly look upon our afflictions.

Pitifully behold the ſorrows of our hearts.

Mercifully forgive the ſins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchſafe to hear us, O Chriſt.

Graciouſly hear us, O Chriſt; graciouſly hear us, O Lord Chriſt.

O Lord let thy mercy be ſhewed upon us;

As we do put our truſt in thee.

Let us pray.

WE humbly beſeech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all thoſe evils that we moſt righteouſly have deſerved; and grant that in all our troubles we may put our whole truſt and confidence in thy mercy, and evermore ſerve thee in holineſs and pureneſs of living, to thy honour and glory, through our only Mediator and Advocate, Jeſus Chriſt our Lord. *Amen.*

ALmighty God, who haſt given us grace at this time with one accord to make our common ſupplications unto thee, and doſt promiſe that when two or three are gathered together in thy Name, thou wilt grant their requeſts; fulfil now, O Lord,

the deſires and petitions of thy ſervants, as may be moſt expedient for them: granting us in this world knowledge of thy truth, and in the world to come life everlaſting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with you all evermore. *Amen.*

Here endeth the LITANY.

A PRAYER *and* THANKSGIVING, *to be uſed every Lord's Day.*

O God, the Creator and Preſerver of all mankind, we humbly beſeech thee for all ſorts and conditions of men, that thou wouldeſt be pleaſed to make thy ways known unto them, thy ſaving health unto all nations. More eſpecially we pray for the good eſtate of the Catholic Church; that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves Chriſtians may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Finally, we commend to thy fatherly goodneſs, all thoſe who are any ways afflicted or diſtreſſed in mind, body, or eſtate [* *eſpecially thoſe for whom our prayers are deſired*]; that it may pleaſe thee to comfort and relieve them according to their ſeveral neceſſities; giving them patience under their ſufferings, and a happy iſſue out of all their afflictions: and this we beg for Jeſus Chriſt's ſake. *Amen.*

* *This to be ſaid when any deſire the prayers of the Congregation.*

Almighty

ALmighty God, Father of all mercies, we thine unworthy ſervants do give thee moſt humble and hearty thanks for all thy goodneſs and loving-kindneſs to us and to all men;

[* *particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies vouchſafed unto them.*] * *This to be ſaid when any that have been prayed for deſire to return praiſe.*

We bleſs thee for our creation, preſervation, and all the bleſſings of this life; but above all, for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt; for the means of grace, and for the hope of glory. And we beſeech thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe not only with our lips, but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord, to whom with thee and the Holy Ghoſt, be all honour and glory, world without end. *Amen.*

THE

COLLECTS, EPISTLES, and GOSPELS,

To be uſed throughout the Year.

The Firſt Sunday in Advent.

The Collect.

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jeſus Chriſt came to viſit us in great humility; that in the laſt day, when he ſhall come again in his glorious Majeſty, to judge both the quick and dead, we may riſe to the life immortal, through him who

liveth and reigneth with thee and the Holy Ghoſt, now and ever. *Amen.*

The Epiſtle. Rom. xiii. 8.

OWE no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou ſhalt not commit adultery; Thou ſhalt not kill; Thou ſhalt not ſteal; Thou ſhalt not bear falſe witneſs; Thou ſhalt not covet: and if there be any other commandment, it is briefly comprehended in this ſaying, namely, Thou ſhalt love thy neighbour as thyſelf. Love worketh no ill to his neighbour; therefore love is the fulfilling of the law. And that knowing the time, that now it is high time to awake out of ſleep; for now is our ſalvation nearer than when we believed. The night is far ſpent, the day is at hand; let us therefore caſt off the works of darkneſs, and let us put on the armour of light. Let us walk honeſtly as in the day; not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof.

The Goſpel. Matth. xxi. 1.

WHEN they drew nigh unto Jeruſalem, and were come to Bethphage, unto the mount of Olives, then ſent Jeſus two diſciples, ſaying unto them, Go into the village over againſt you, and ſtraightway ye ſhall find an aſs tied, and a colt with her; looſe them, and bring them unto me. And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them; and ſtraightway he will ſend them. All this was done, that it might be fulfilled which was ſpoken by the prophet, ſaying, Tell ye the daughter of Sion,

Behold, thy King cometh unto thee, meek, and ſitting upon an aſs, and a colt the foal of an aſs. And the diſciples went and did as Jeſus commanded them, and brought the aſs, and the colt, and put on them their clothes, and they ſet him thereon. And a very great multitude ſpread their garments in the way; others cut down branches from the trees, and ſtrewed them in the way. And the multitudes that went before, and that followed, cried, ſaying, Hoſanna to the Son of David; bleſſed is he that cometh in the name of the Lord; Hoſanna in the higheſt. And when he was come into Jeruſalem, all the city was moved, ſaying, Who is this? And the multitude ſaid, This is Jeſus the Prophet of Nazareth, of Galilee. And Jeſus went into the temple of God, and caſt out all them that ſold and bought in the temple, and overthrew the tables of the money-changers, and the ſeats of them that ſold doves; and ſaid unto them, It is written, My houſe ſhall be called the houſe of prayer: but ye have made it a den of thieves.

The Second Sunday in Advent.

The Collect.

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; Grant that we may in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Rom. xv. 4.

WHatſoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures,

might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive you one another, as Christ also received us, to the glory of God. Now, I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles, and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse; and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. Luke, xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come

come to pass, know ye that the kingdom of God is nigh at hand. Verily, I say unto you, This generation shall not pass away till all be fulfilled; heaven and earth shall pass away, but my words shall not pass away.

The Third Sunday in Advent.

The Collect.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee, grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. *Amen.*

The Epistle. 1 Cor. iv. 1.

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment. Yea I judge not mine own self; for I know nothing by myself, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.

The Gospel. Matth. xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come,

or do we look for another? Jesus answered, and said unto them, Go, and shew John again those things which you do hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them. And blessed is he whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee.

The Fourth Sunday in Advent.

The Collect.

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord; to whom with thee and the Holy Ghost be honour and glory, world without end. *Amen.*

The Epistle. Phil. iv. 4.

REjoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving, let your requests be made

made known unto God. And the peace of God, which paſſeth all underſtanding, ſhall keep your hearts and minds, through Chriſt Jeſus.

The Goſpel. John, i. 19.

THIS is the record of John, when the Jews ſent prieſts and Levites from Jeruſalem to aſk him, Who art thou? And he confeſſed, and denied not; but confeſſed, I am not the Chriſt. And they aſked him, What then? Art thou Elias? And he ſaith, I am not. Art thou that prophet? And he anſwered, No. Then ſaid they unto him, Who art thou, that we may give an anſwer to them that ſent us? What ſayeſt thou of thyſelf? He ſaid, I am the voice of one crying in the wilderneſs, Make ſtraight the way of the Lord; as ſaid the prophet Eſaias. And they who were ſent were of the Phariſees. And they aſked him, and ſaid unto him, Why baptizeſt thou then, if thou be not that Chriſt, nor Elias, neither that prophet? John anſwered them, ſaying, I baptize with water; but there ſtandeth one among you whom ye know not. He it is, who coming after me, is preferred before me; whoſe ſhoes latchet I am not worthy to unlooſe. Theſe things were done in Bethabara, beyond Jordan, where John was baptizing.

The Nativity of our Lord, or the Birth-day of CHRIST, commonly called Chriſtmas-day.

The Collect.

ALmighty God, who haſt given us thy only begotten Son to take our nature upon him, and as at this Time to be born of a pure Virgin, grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the ſame our Lord Jeſus

Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Epiſtle. Heb. i. 1.

GOD, who at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed heir of all things, by whom alſo he made the worlds. Who being the brightneſs of his glory, and the expreſs image of his perſon, and upholding all things by the word of his power, when he had by himſelf purged our ſins, ſat down on the right hand of the Majeſty on high; being made ſo much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he ſhall be to me a Son. And again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him. And of the angels he ſaith, Who maketh his angels ſpirits, and his miniſters a flame of fire. But unto the Son he ſaith, Thy throne, O God, is for ever and ever: a ſceptre of righteouſneſs is the ſceptre of thy kingdom. Thou haſt loved righteouſneſs, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows. And, Thou, Lord, in the beginning haſt laid the foundation of the earth; and the heavens are the works of thine hands. They ſhall periſh, but thou remaineſt; and they all ſhall wax old as doth a garment; and as a veſture ſhalt thou fold them up, and they ſhall be changed; but thou art the ſame, and thy years ſhall not fail.

The Gospel. John, i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light which enlighteneth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe on his Name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father); full of grace and truth.

The First Sunday after Christmas.

The Collect.

ALmighty God, who hast given us thy only begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; grant that we, being regenerate and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit, through the same our Lord Jesus

Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. *Amen.*

The Epistle. Gal. iv. 1.

NOW I say, that the heir as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors, until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. Matth. i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph (before they came together), she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins. (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a Virgin shall be with child, and shall bring forth a Son, and

and they ſhall call his name Emmanuel, which, being interpreted, is, God with us.) Then Joſeph being raiſed from ſleep, did as the angel of the Lord had bidden him, and took unto him his wife; and knew her not till ſhe had brought forth her firſt-born Son. And he called his name JESUS.

The Second Sunday after Chriſtmas.

The Collect.

O Lord, we beſeech thee, mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and alſo may have grace and power faithfully to fulfil the ſame, through Jeſus Chriſt our Lord. Amen.

The Epiſtle. Rom. xii. 1.

I Beſeech you therefore, brethren, by the mercies of God, that ye preſent your bodies a living ſacrifice, holy, acceptable unto God, which is your reaſonable ſervice. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I ſay through the grace given unto me to every man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith. For as we have many members in one body, and all members have not the ſame office: ſo we, being many, are one body in Chriſt, and every one members one of another.

The Goſpel. Luke, ii. 41.

NOW his parents went to Jeruſalem every year at the feaſt of the paſſover. And when he was twelve years old, they went up to Jeruſalem, after

after the cuſtom of the feaſt. And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not of it. But they ſuppoſing him to have been in the company, went a day's journey; and they ſought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jeruſalem, ſeeking him. And it came to paſs, that after three days they found him in the temple ſitting in the midſt of the doctors, both hearing them, and aſking them queſtions. And all that heard him were aſtoniſhed at his underſtanding and anſwers. And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing. And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Father's buſineſs? And they underſtood not the ſaying which he ſpake unto them. And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart. And Jeſus increaſed in wiſdom and ſtature, and in favour with God and man.

The Third Sunday after Chriſtmas.

The Collect.

ALmighty and everlaſting God, who doſt govern all things in heaven and earth; Mercifully hear the ſupplications of thy people, and grant us thy peace all the days of our life, through Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle. Rom. xii. 6.

HAving then gifts differing according to the grace that is given to us, whether prophecy, let us propheſy according to the proportion of faith; or miniſtry, let us wait on our miniſtring; or he that teacheth on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with ſimplicity; he that ruleth, with diligence; he that ſheweth mercy, with chearfulneſs. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not ſlothful in buſineſs; fervent in ſpirit; ſerving the Lord; rejoicing in hope; patient in tribulation; continuing inſtant in prayer; diſtributing to the neceſſity of ſaints; given to hoſpitality. Bleſs them who perſecute you; bleſs, and curſe not. Rejoice with them that do rejoice, and weep with them that weep. Be of the ſame mind one towards another. Mind not high things, but condeſcend to men of low eſtate.

The Goſpel. John, ii. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jeſus was there: and both Jeſus was called, and his diſciples to the marriage. And when they wanted wine, the mother of Jeſus ſaith unto him, They have no wine. Jeſus ſaith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother ſaith unto the ſervants, Whatſoever he ſaith unto you, do it. And there were ſet there ſix water-pots of ſtone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jeſus ſaith unto them, Fill the water-pots with water. And they filled them up to the brim. And he ſaith unto them, Draw

out

out now, and bear unto the governor of the feaſt. And they bare it. When the ruler of the feaſt had taſted the water that was made wine, and knew not whence it was (but the ſervants who drew the water knew), the governor of the feaſt called the bridegroom, and ſaith unto him, Every man at the beginning doth ſet forth good wine, and when men have well drunk, then that which is worſe: but thou haſt kept the good wine until now. This beginning of miracles did Jeſus in Cana of Galilee, and manifeſted forth his glory; and his diſciples believed on him.

The Fourth Sunday after Chriſtmas.

The Collect.

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xii. 16.

BE not wiſe in your own conceits. Recompenſe to no man evil for evil. Provide things honeſt in the ſight of all men. If it be poſſible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourſelves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, ſaith the Lord. Therefore if thine enemy hunger, feed him; if he thirſt, give him drink; for in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Goſpel. Matth. viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And behold, there came a leper, and worſhipped him, ſaying,

ſaying, Lord, if thou wilt, thou canſt make me clean. And Jeſus put forth his hand, and touched him, ſaying, I will; Be thou clean. And immediately his leproſy was cleanſed. And Jeſus ſaith unto him, See thou tell no man; but go thy way, ſhew thyſelf to the prieſt, and offer the gift that Moſes commanded, for a teſtimony unto them. And when Jeſus was entered into Capernaum, there came unto him a centurion, beſeeching him, and ſaying, Lord, my ſervant lieth at home ſick of the palſy, grievouſly tormented. And Jeſus ſaith unto him, I will come and heal him. The centurion anſwered and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roof; but ſpeak the word only, and my ſervant ſhall be healed. For I am a man under authority, having ſoldiers under me; and I ſay unto this man, Go, and he goeth; and to another, Come, and he cometh; and to my ſervant, Do this, and he doeth it. When Jeſus heard it, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael. And I ſay unto you, that many ſhall come from the eaſt and weſt, and ſhall ſit down with Abraham, and Iſaac, and Jacob in the kingdom of heaven. But the children of the kingdom ſhall be caſt out into outer darkneſs: there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid unto the centurion, Go thy way; and as thou haſt believed, ſo be it done unto thee. And his ſervant was healed in the ſelf-ſame hour.

The Fifth Sunday after Chriſtmas.

The Collect.

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot always ſtand upright,

upright, grant to us ſuch ſtrength and protection as may ſupport us in all dangers, and carry us through all temptations, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Rom. xiii. 1.

LET every ſoul be ſubject unto the higher powers; for there is no power but of God; the powers that are are ordained of God. Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God; and they that reſiſt ſhall receive to themſelves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power, do that which is good, and thou ſhalt have praiſe of the ſame; for he is the miniſter of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the ſword in vain; for he is the miniſter of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye muſt needs be ſubject, not only for wrath, but alſo for conſcience ſake. For, for this cauſe pay ye tribute alſo; for they are God's miniſters attending continually upon this very thing. Render therefore to all their dues; tribute to whom tribute is due, cuſtom to whom cuſtom, fear to whom fear, honour to whom honour.

The Goſpel. Matth. viii. 23.

AND when he was entered into a ſhip, his diſciples followed him. And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with the waves; but he was aſleep. And his diſciples came to him, and awoke him, ſaying, Lord, ſave us: we periſh. And he ſaith unto them, Why are ye fearful, O ye of little faith? Then he aroſe and rebuked the winds and the ſea, and there was a great calm. But the men marvelled, ſaying, What manner of man is this, that

that even the winds and the ſea obey him: And when he was come to the other ſide into the country of the Gergeſenes, there met him two poſſeſſed with devils, coming out of the tombs, exceeding fierce, ſo that no man might paſs by that way. And behold, they cried out, ſaying, What have we to do with thee, Jeſus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of many ſwine feeding. So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to go away into the herd of ſwine. And he ſaid unto them, Go. And when they were come out, they went into the herd of ſwine: and behold, the whole herd of ſwine ran violently down a ſteep place into the ſea, and periſhed in the waters. And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the poſſeſſed of the devils. And behold, the whole city came out to meet Jeſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

The Sixth Sunday after Chriſtmas.

The Collect.

O Lord, we beſeech thee to keep thy church and houſhold continually in thy true religion; that they, who do lean only upon the hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Col. iii. 12.

PUT on therefore (as the elect of God, holy and beloved) bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering; forbearing one another, and forgiving one another, if any man have a quarrel againſt any; even as Chriſt forgave

gave you; ſo alſo do ye. And above all theſe things put on charity, which is the bond of perfectneſs. And let the peace of God rule in your hearts, to the which alſo ye are called in one body; and be ye thankful. Let the word of Chriſt dwell in you richly in all wiſdom; teaching and admoniſhing one another in pſalms, and hymns, and ſpiritual ſongs, ſinging with grace in your hearts to the Lord. And whatſoever ye do in word or deed, do all in the Name of the Lord Jeſus, giving thanks to God and the Father by him.

The Goſpel. Matth. xiii. 24.

THE kingdom of heaven is likened unto a man who ſowed good ſeed in his field: But while men ſlept, his enemy came and ſowed tares among the wheat, and went his way. But when the blade was ſprung up, and brought forth fruit, then appeared the tares alſo. So the ſervants of the houſholder came, and ſaid unto him, Sir, didſt not thou ſow good ſeed in thy field? from whence then hath it tares? He ſaid unto them, An enemy hath done this. The ſervants ſaid unto him, Wilt thou then that we go and gather them up? But he ſaid, Nay: leſt while ye gather up the tares, ye root up alſo the wheat with them. Let both grow together until the harveſt: and in the time of harveſt, I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Seventh Sunday after Chriſtmas.

The Collect.

O God, whoſe bleſſed Son was manifeſted, that he might deſtroy the works of the devil, and make us the ſons of God, and heirs of eternal life; Grant us, we beſeech thee, that having this hope,

hope, we may purify ourſelves even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghoſt, he liveth and reigneth, ever one God, world without end. *Amen.*

The Epiſtle. 1 John, iii. 1.

BEhold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God: therefore the world knoweth us not, becauſe it knew him not. Beloved, now are we the ſons of God, and it doth not yet appear what we ſhall be: but we know, that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is. And every man that hath this hope in him, purifieth himſelf, even as he is pure. Whoſoever committeth ſin, tranſgreſſeth alſo the law: for ſin is the tranſgreſſion of the law. And ye know that he was manifeſted to take away our ſins: and in him is no ſin. Whoſoever abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him. Little children, let no man deceive you: he that doth righteouſneſs, is righteous, even as he is righteous. He that committeth ſin is of the devil: for the devil ſinneth from the beginning. For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the devil.

The Goſpel. Matth. xxiv. 23.

THEN if any man ſhall ſay unto you, Lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe Chriſts and falſe prophets, and they ſhall ſhew great ſigns and wonders; inſomuch that (if it were poſſible) they ſhall deceive the very elect. Behold, I have told you before. Wherefore, if they ſhall ſay unto you, Behold, he is in the deſert; go not forth: behold, he is in the ſecret chambers; believe

believe it not. For as the lightning cometh out of the eaſt, and ſhineth even unto the weſt; ſo ſhall alſo the coming of the Son of man be. For wheresoever the carcaſe is, there will the eagles be gathered together. Immediately after the tribulation of thoſe days ſhall the ſun be darkened, and the moon ſhall not give her light, and the ſtars ſhall fall from heaven; and the powers of the heavens ſhall be ſhaken. And then ſhall appear the ſign of the Son of man in heaven: and then ſhall all the tribes of the earth mourn, and they ſhall ſee the Son of man coming in the clouds of heaven, with power and great glory. And he ſhall ſend his angels with a great ſound of a trumpet, and they ſhall gather together his elect from the four winds, from one end of heaven to the other.

The Eighth Sunday after Chriſtmas.

The Collect.

O Lord, we beſeech thee, favourably to hear the prayers of thy people; that we who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through Jeſus Chriſt our Saviour, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. 1 Cor. ix. 24.

KNOW ye not, that they who run in a race, run all, but one receiveth the prize? So run that ye may obtain. And every man that ſtriveth for the maſtery is temperate in all things: now they do it to obtain a corruptible crown, but we an incorruptible. I therefore ſo run, not as uncertainly: ſo fight I, not as one that beateth the air: but I keep under my body, and bring it into ſubjection, leſt that by any means when I have preached to others, I myſelf ſhould be a caſt-away.

The

The Goſpel. Matth. xx. 1.

THE kingdom of heaven is like unto a man that is an houſholder, who went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he ſent them into his vineyard. And he went out about the third hour, and ſaw others ſtanding idle in the market-place, and ſaid unto them, Go ye alſo into the vineyard, and whatſoever is right I will give you. And they went their way. Again he went out about the ſixth and ninth hour, and did likewiſe. And about the eleventh hour he went out, and found others ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle? They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard, and whatſoever is right that ſhall ye receive. So when even was come, the lord of the vineyard ſaith unto his ſteward, Call the labourers, and give them their hire, beginning from the laſt unto the firſt. And when they came that were hired about the eleventh hour, they received every man a penny. But when the firſt came, they ſuppoſed that they ſhould have received more; and they likewiſe received every man a penny. And when they had received it, they murmured againſt the good-man of the houſe, ſaying, Theſe laſt have wrought but one hour, and thou haſt made them equal unto us, who have borne the burden and heat of the day. But he anſwered one of them, and ſaid, Friend, I do thee no wrong: didſt not thou agree with me for a penny: Take that thine is, and go thy way; I will give unto this laſt even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, becauſe I am good? So the laſt ſhall be firſt, and the firſt laſt: for many are called, but few choſen.

The

The Ninth Sunday after Chriſtmas.

The Collect.

O Lord God who ſeeſt that we put not our truſt in any thing that we do; Mercifully grant that by thy power we may be defended againſt all adverſity, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 2 Cor xi. 19.

YE ſuffer fools gladly, ſeeing ye yourſelves are wiſe. For ye ſuffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himſelf, if a man ſmite you on the face. I ſpeak as concerning reproach, as though we had been weak: howbeit, whereinſoever any is bold, (I ſpeak fooliſhly,) I am bold alſo. Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: are they miniſters of Chriſt? (I ſpeak as a fool,) I am more: in labours more abundant; in ſtripes above meaſure; in priſons more frequent; in deaths oft. Of the Jews five times received I forty ſtripes ſave one; thrice was I beaten with rods; once was I ſtoned; thrice I ſuffered ſhipwreck; a night and a day I have been in the deep: in journeyings often; in perils of waters; in perils of robbers; in perils by mine own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderneſs; in perils in the ſea; in perils among falſe brethren; in wearineſs and painfulneſs; in watchings often; in hunger and thirſt; in faſtings often; in cold and nakedneſs; beſides thoſe things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not? who is offended, and I burn not? If I muſt needs glory, I will glory of the things which concern mine infirmities. The God

God and Father of our Lord Jeſus Chriſt, who is bleſſed for evermore, knoweth that I lye not.

The Goſpel. Luke, viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he ſpake by a parable: A ſower went out to ſow his ſeed: and as he ſowed, ſome fell by the way-ſide; and it was trodden down, and the fowls of the air devoured it. And ſome fell upon a rock; and as ſoon as it was ſprung up, it withered away, becauſe it lacked moiſture. And ſome fell among thorns; and the thorns ſprang up with it, and choked it. And other fell on good ground, and ſprang up, and bare fruit an hundred-fold. And when he had ſaid theſe things, he cried, He that hath ears to hear, let him hear. And his diſciples aſked him, ſaying, What might this parable be? And he ſaid, Unto you it is given to know the myſteries of the kingdom of God: but to others in parables; that ſeeing they might not ſee, and hearing they might not underſtand. Now the parable is this: The ſeed is the word of God: Thoſe by the way-ſide are they that hear; then cometh the devil, and taketh away the word out of their hearts, leſt they ſhould believe and be ſaved. They on the rock are they, who when they hear, receive the word with joy: and theſe have no root; who for a while believe, and in time of temptation fall away. And that which fell among thorns, are they, who when they have heard, go forth, and are choked with cares, and riches, and pleaſures of this life, and bring no fruit to perfection. But that on the good ground, are they, who in an honeſt and good heart, having heard the word, keep it, and bring forth fruit with patience.

The Tenth Sunday after Chriſtmas.

The Collect.

O Lord, who haſt taught us, that all our doings without love are nothing worth; ſend thy Holy Spirit, and pour into our hearts that moſt excellent gift of love, the very bond of peace, and of all virtues; without which whoſoever liveth is counted dead before thee. Grant this for thine only Son Jeſus Chriſt s ſake. *Amen.*

The Epiſtle. 1 Cor. xiii. 1.

THough I ſpeak with the tongues of men and of angels, and have not love, I am become as ſounding braſs, or a tinkling cymbal. And though I have the gift of prophecy, and underſtand all myſteries, and all knowledge, and though I have all faith, ſo that I could remove mountains, and have not love, I am nothing. And though I beſtow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love ſuffereth long, and is kind; love envieth not; love vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; covereth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they ſhall fail; whether there be tongues, they ſhall ceaſe; whether there be knowledge, it ſhall vaniſh away. For we know in part, and we propheſy in part. But when that which is perfect is come, then that which is in part ſhall be done away. When I was a child, I ſpake as a child, I underſtood as a child, I thought as a child; but when I became a man, I put away childiſh things. For now we ſee through a glaſs darkly; but then face to face: now I know in part;

part; but then ſhall I know even as alſo I am known. And now abideth faith, hope, love, theſe three; but the greateſt of theſe is love.

The Goſpel. Luke, xviii. 31.

THEN Jeſus took unto him the twelve, and ſaid unto them, Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the Son of man ſhall be accompliſhed. For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſpitefully entreated, and ſpitted on. And they ſhall ſcourge him, and put him to death: and the third day he ſhall riſe again. And they underſtood none of theſe things: and this ſaying was hid from them, neither knew they the things which were ſpoken. And it came to paſs, that as he was come nigh unto Jericho, a certain blind man ſat by the way-ſide begging: and hearing the multitude paſs by, he aſked what it meant. And they told him that Jeſus of Nazareth paſſed by. And he cried, ſaying, Jeſus, thou Son of David, have mercy on me. And they who went before rebuked him, that he ſhould hold his peace: but he cried ſo much the more, Thou Son of David, have mercy on me. And Jeſus ſtood and commanded him to be brought unto him: and when he was come near, he aſked him, ſaying, What wilt thou that I ſhould do unto thee? And he ſaid, Lord, that I may receive my ſight. And Jeſus ſaid unto him, Receive thy ſight; thy faith hath ſaved thee. And immediately he received his ſight, and followed him glorifying God: and all the people when they ſaw it, gave praiſe unto God.

The Eleventh Sunday after Chriſtmas.

The Collect.

O Lord, who for our ſake didſt faſt forty days and forty nights; give us grace to uſe ſuch abſtinence, that our fleſh being ſubdued to the Spirit, we may ever obey thy godly motions in righteouſneſs and true holineſs, to thy honour and glory, who liveſt and reigneſt with the Father and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 2 Cor. vi. 1.

WE then as workers together with him, beſeech you alſo, that ye receive not the grace of God in vain. (For he ſaith, I have heard thee in a time accepted, and in the day of ſalvation have I ſuccoured thee: behold, now is the accepted time; behold, now is the day of ſalvation.) Giving no offence in any thing, that the miniſtry be not blamed; but in all things approving ourſelves as the miniſters of God, in much patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in impriſonments, in tumults, in labours, in watchings, in faſtings; by pureneſs, by knowledge, by long-ſuffering, by kindneſs, by the Holy Ghoſt, by love unfeigned, by the word of truth, by the power of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chaſtened, and not killed; as ſorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet poſſeſſing all things.

The Goſpel. Matth. iv. 1.

THEN was Jeſus led up of the ſpirit into the wilderneſs to be tempted of the devil. And when he had faſted forty days and forty nights, he was

was afterward an-hungred. And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread. But he anſwered and ſaid, It is written, Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and ſetteth him on a pinnacle of the temple, and ſaith unto him, If thou be the Son of God, caſt thyſelf down; for it is written, He ſhall give his angels charge concerning thee, and in their hands ſhall they bear thee up, leſt at any time thou daſh thy foot againſt a ſtone. Jeſus ſaid unto him, It is written again, Thou ſhalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them; and ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me. Then ſaith Jeſus unto him, Get thee hence, Satan; for it is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve. Then the devil leaveth him, and behold, angels came and miniſtered unto him.

The Twelfth Sunday after Chriſtmas.

The Collect.

ALmighty God, who ſeeſt that we have no power of ourſelves to help ourſelves; Keep us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Theſſ. iv. 1.

WE beſeech you, brethren, and exhort you by the Lord Jeſus, that as ye have received of us how ye ought to walk, and to pleaſe God, ſo

ye would abound more and more. For ye know what commandments we gave you by the Lord Jeſus. For this is the will of God, even your ſanctification, that ye ſhould abſtain from fornication; that every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour; not in the luſt of concupiſcence, even as the Gentiles, who know not God: that no man go beyond, and defraud his brother in any matter, becauſe that the Lord is the avenger of all ſuch, as we alſo have forewarned you, and teſtified. For God hath not called us unto uncleanneſs, but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his Holy Spirit.

The Goſpel. Matth. xv. 21.

JESUS went thence, and departed into the coaſts of Tyre and Sidon. And behold, a woman of Canaan came out of the ſame coaſts, and cried unto him, ſaying, Have mercy on me, O Lord, thou Son of David; my daughter is grievouſly vexed with a devil. But he anſwered her not a word. And his diſciples came and beſought him, ſaying, Send her away, for ſhe crieth after us. But he anſwered and ſaid, I am not ſent but unto the loſt ſheep of the houſe of Iſrael. Then came ſhe and worſhipped him, ſaying, Lord, help me. But he anſwered and ſaid, It is not meet to take the children's bread, and to caſt it to dogs. And ſhe ſaid, Truth, Lord; yet the dogs eat of the crumbs which fall from their maſter's table. Then Jeſus anſwered and ſaid unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Thirteenth Sunday after Chriſtmas.

The Collect.

WE beſeech thee, Almighty God, look upon the hearty deſires of thy humble ſervants, and ſtretch forth the right hand of thy Majeſty to be our defence againſt all our enemies, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. v. 1.

BE ye therefore followers of God, as dear children: and walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering and a ſacrifice to God for a ſweet-ſmelling ſavour. But fornication and all uncleanneſs, or covetouſneſs, let it not be once named amongſt you, as becometh ſaints; neither filthineſs, nor fooliſh-talking, nor jeſting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean perſon, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Chriſt, and of God. Let no man deceive you with vain words: for becauſe of theſe things cometh the wrath of God upon the children of diſobedience. Be not ye therefore partakers with them; for ye were ſometimes darkneſs, but now are ye light in the Lord: walk as children of light; (for the fruit of the Spirit is in all goodneſs, and righteouſneſs, and truth,) proving what is acceptable unto the Lord. And have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them; for it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret. But all things that are reproved, are made manifeſt by the light: for whatſoever doth make manifeſt, is light. Wherefore he ſaith, Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee light.

The Goſpel. Luke, xi. 14.

JESUS was caſting out a devil, and it was dumb. And it came to paſs when the devil was gone out, the dumb ſpake; and the people wondered. But ſome of them ſaid, He caſteth out devils through Beelzebub, the chief of the devils. And others tempting him, ſought of him a ſign from heaven. But he knowing their thoughts, ſaid unto them, Every kingdom divided againſt itſelf, is brought to deſolation: and a houſe divided againſt a houſe, falleth. If Satan alſo be divided againſt himſelf, how ſhall his kingdom ſtand? becauſe ye ſay that I caſt out devils through Beelzebub. And if I by Beelzebub caſt out devils, by whom do your ſons caſt them out? therefore ſhall they be your judges. But if I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. When a ſtrong man armed keepeth his palace, his goods are in peace: but when a ſtronger than he ſhall come upon him, and overcome him, he taketh from him all his armour wherein he truſted, and divideth his ſpoils. He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth. When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt; and finding none, he ſaith, I will return unto my houſe whence I came out. And when he cometh, he findeth it ſwept and garniſhed. Then goeth he and taketh to him ſeven other ſpirits more wicked than himſelf, and they enter in, and dwell there: and the laſt ſtate of that man is worſe than the firſt. And it came to paſs as he ſpake theſe things, a certain woman of the company lift up her voice, and ſaid unto him, Bleſſed is the womb that bare thee, and the paps which thou haſt ſucked. But he ſaid, Yea, rather bleſſed are they that hear the word of God, and keep it.

The

The Fourteenth Sunday after Chriſtmas.

The Collect.

GRant, we beſeech thee, Almighty God, that we who, for our evil deeds do worthily deſerve to be puniſhed, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour Jeſus Chriſt. *Amen.*

The Epiſtle. Gal. iv. 21.

TELL me, ye that deſire to be under the law, do ye not hear the law? For it is written, that Abraham had two ſons, the one by a bond-maid, the other by a free-woman. But he who was of the bond-woman, was born after the fleſh: but he of the free-woman, was by promiſe. Which things are an allegory: for theſe are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and anſwereth to Jeruſalem which now is, and is in bondage with her children. But Jeruſalem which is above is free; which is the mother of us all. For it is written, Rejoice, thou barren, that beareſt not; break forth and cry, thou that travaileſt not: for the deſolate hath many more children than ſhe who hath an huſband. Now we, brethren, as Iſaac was, are the children of promiſe. But as then, he that was born after the fleſh, perſecuted him that was born after the Spirit; even ſo it is now. Nevertheleſs, what ſaith the Scripture? Caſt out the bond-woman and her ſon: for the ſon of the bond-woman ſhall not be heir with the ſon of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free.

The Goſpel. John, vi. 1.

JESUS went over the ſea of Galilee, which is the ſea of Tiberias. And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed. And Jeſus went up into a mountain, and there he ſat with his diſciples. And the paſſover, a feaſt of the Jews, was nigh. When Jeſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhall we buy bread, that theſe may eat? (And this he ſaid to prove him; for he himſelf knew what he would do.) Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every one of them may take a little. One of his diſciples, Andrew, Simon Peter's brother, ſaith unto him, There is a lad here, who hath five barley-loaves, and two ſmall fiſhes: but what are they among ſo many? And Jeſus ſaid, Make the men ſit down. Now there was much graſs in the place. So the men ſat down in number about five thouſand. And Jeſus took the loaves, and when he had given thanks, he diſtributed to the diſciples, and the diſciples to them that were ſet down; and likewiſe of the fiſhes, as much as they would. When they were filled, he ſaid unto his diſciples, Gather up the fragments that remain, that nothing be loſt. Therefore they gathered them together, and filled twelve baſkets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then thoſe men, when they had ſeen the miracle that Jeſus did, ſaid, This is of a truth that Prophet that ſhould come into the world.

The

The Fifteenth Sunday after Chriſtmas.

The Collect.

WE beſeech thee, Almighty God, mercifully to look upon thy people; that by thy great goodneſs they may be governed and preſerved evermore, both in body and ſoul, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Heb. ix. 11.

CHRIST, being come an high prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands: that is to ſay, not of this building; neither by the blood of goats, and calves; but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſcience from dead works to ſerve the living God? And for this cauſe he is the mediator of the new teſtament, that by means of death for the redemption of the tranſgreſſions that were under the firſt teſtament, they who are called might receive the promiſe of eternal inheritance.

The Goſpel. John, viii. 46.

JESUS ſaid, Which of you convinceth me of ſin? and if I ſay the truth, why do ye not believe me? He that is of God, heareth God's words; ye therefore hear them not, becauſe ye are not of God. Then anſwered the Jews, and ſaid unto him, Say we not well, that thou art a Samaritan, and haſt a devil? Jeſus anſwered, I have not a devil; but I honour my Father, and ye do

diſhonour me. And I ſeek not mine own glory; there is one that ſeeketh and judgeth. Verily, verily, I ſay unto you, If a man keep my ſaying, he ſhall never ſee death. Then ſaid the Jews unto him, Now we know that thou haſt a devil. Abraham is dead, and the prophets; and thou ſayeſt, If a man keep my ſaying, he ſhall never taſte of death. Art thou greater than our father Abraham, who is dead? and the prophets are dead: whom makeſt thou thyſelf? Jeſus anſwered, If I honour myſelf, my honour is nothing; it is my Father that honoureth me, of whom ye ſay, that he is your God; yet ye have not known him; but I know him: and if I ſhould ſay, I know him not, I ſhould be a liar like unto you; but I know him, and keep his ſaying. Your father Abraham rejoiced to ſee my day, and he ſaw it and was glad. Then ſaid the Jews unto him, Thou art not yet fifty years old, and haſt thou ſeen Abraham? Jeſus ſaid unto them, Verily, verily, I ſay unto you, Before Abraham was, I am. Then took they up ſtones to caſt at him: but Jeſus hid himſelf, and went out of the temple.

The Sunday next before Eaſter.

The Collect.

ALmighty and everlaſting God, who of thy tender love towards mankind, haſt ſent thy Son our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs, that all mankind ſhould follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and alſo be made partakers of his reſurrection, through the ſame Jeſus Chriſt our Lord. *Amen.*

The

The Epiſtle. Phil. ii. 5.

LET this mind be in you, which was alſo in Chriſt Jeſus; who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men: and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs. Wherefore God alſo hath highly exalted him, and given him a name which is above every name: that at the Name of Jeſus every knee ſhould bow, of things in heaven, and things in earth, and things under the earth; and that every tongue ſhould confeſs that Jeſus Chriſt is Lord, to the glory of God the Father.

The Goſpel. Matth. xxvii. 1.

WHEN the morning was come, all the chief prieſts and elders of the people took counſel againſt Jeſus to put him to death. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor. Then Judas who had betrayed him, when he ſaw that he was condemned, repented himſelf and brought again the thirty pieces of ſilver to the chief prieſts and elders, ſaying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that. And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf. And the chief prieſts took the ſilver pieces, and ſaid, It is not lawful for to put them into the treaſury, becauſe it is the price of blood. And they took counſel, and bought with them the potters field to bury ſtrangers in. Wherefore that field was called, The field of blood, unto this day. (Then was fulfilled

filled that which was ſpoken by Jeremy the prophet, ſaying, And they took the thirty pieces of ſilver, the price of him that was valued, whom they of the children of Iſrael did value, and gave them for the potter's field, as the Lord appointed me.) And Jeſus ſtood before the governor; and the governor aſked him, ſaying, Art thou the King of the Jews? And Jeſus ſaid unto him, Thou ſayeſt. And when he was accuſed of the chief prieſts and elders, he anſwered nothing. Then ſaid Pilate unto him, Heareſt thou not how many things they witneſs againſt thee? And he anſwered him to never a word, inſomuch that the governor marvelled greatly. Now at that feaſt the governor was wont to releaſe unto the people a priſoner, whom they would. And they had then a notable priſoner, called Barabbas. Therefore when they were gathered together, Pilate ſaid unto them, Whom will ye that I releaſe unto you? Barabbas, or Jeſus who is called Chriſt? For he knew that for envy they had delivered him. When he was ſet down on the judgment-ſeat, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him. But the chief prieſts and elders perſuaded the multitude that they ſhould aſk Barabbas, and deſtroy Jeſus. The governor anſwered and ſaid unto them, Whether of the twain will ye that I releaſe unto you? They ſaid, Barabbas. Pilate ſaith unto them, What ſhall I do then with Jeſus who is called Chriſt? They all ſay unto him, Let him be crucified. And the governor ſaid, Why, what evil hath he done? but they cried out the more, ſaying, Let him be crucified. When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water and waſhed his hands before the multitude, ſaying, I am innocent of the blood of this

just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come into a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink, mingled with gall; and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: and set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him; one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others, himself he cannot save:

ſave: if he be the King of Iſrael, let him now come down from the croſs, and we will believe him. He truſted in God; let him deliver him now, if he will have him: for he ſaid, I am the Son of God. The thieves alſo, who were crucified with him, caſt the ſame in his teeth. Now from the ſixth hour there was darkneſs over all the land, unto the ninth hour. And about the ninth hour Jeſus cried with a loud voice, ſaying, *Eli, Eli, lama ſabachthani?* that is to ſay, My God, my God, why haſt thou forſaken me? Some of them that ſtood there, when they heard that ſaid, This man calleth for Elias. And ſtraightway one of them ran, and took a ſponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him. Jeſus when he had cried again with a loud voice, yielded up the ghoſt. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of ſaints which ſlept, aroſe, and came out of the graves after his reſurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

GOOD-FRIDAY.

The Collects.

ALmighty God, we beſeech thee graciouſly to behold this thy family, for which our Lord Jeſus Chriſt was contented to be betrayed, and given

given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

ALmighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

O Merciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted, and live; Have mercy upon all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, One God, world without end. *Amen.*

The Epistle. Hebr. x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect; for then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible

ble that the blood of bulls and of goats ſhou'd take away ſins: wherefore when he cometh into the world, he ſaith, Sacrifice and offering thou wouldeſt not, but a body haſt thou prepared me: in burnt-offerings and ſacrifices for ſin thou haſt had no pleaſure: then ſaid I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God. Above, when he ſaid, Sacrifice and offering and burnt-offerings, and offering for ſin thou wouldeſt not, neither hadſt pleaſure therein, which are offered by the law: Then ſaid he, Lo, I come to do thy will, O God. He taketh away the firſt, that he may eſtabliſh the ſecond. By the which will we are ſanctified, through the offering of the body of Jeſus Chriſt once for all. And every prieſt ſtandeth daily, miniſtering and offering oftentimes the ſame ſacrifices, which can never take away ſins: but this man, after he had offered one ſacrifice for ſins, for ever ſat down on the right hand of God: from henceforth expecting till his enemies be made his foot-ſtool. For by one offering he hath perfected for ever them that are ſanctified: whereof the Holy Ghoſt alſo is a witneſs to us, after he had ſaid before, This is the covenant that I will make with them after thoſe days, ſaith the Lord, I will put my laws into their hearts, and in their minds will I write them: and their ſins and iniquities will I remember no more. Now where remiſſion of theſe is, there is no more offering for ſin. Having therefore, brethren, boldneſs to enter into the holieſt by the blood of Jeſus, by a new and living way, which he hath conſecrated for us, through the vail, that is to ſay, his fleſh; and having an High Prieſt over the houſe of God; let us draw near with a true heart, in full aſſurance of faith: having our hearts ſprinkled from an evil conſcience, and

and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: for he is faithful that promised: and let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. John, xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews: and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. When the chief priests, therefore, and officers saw him, they cried out, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment-hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried:

cried out, saying, If thou let this man go, thou art not Cæsar's friend: Whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified: and they took Jesus and led him away. And he, bearing his cross, went forth into a place called the place of a scull, which is called in the Hebrew, Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross; and the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am the King of the Jews. Pilate answered, What I have written, I have written. Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.

These

These things therefore the soldiers did. Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath-day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other who was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.

EASTER-

EASTER-DAY.

At Morning Prayer, before the Pſalms, theſe Anthems ſhall be ſaid.

CHRIST our paſſover is ſacrificed for us; therefore let us keep the feaſt;

Not with the old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth. 1 *Cor.* v. 7.

CHRIST being raiſed from the dead, dieth no more: death hath no more dominion over him.

For in that he died, he died unto ſin once; but in that he liveth, he liveth unto God.

Likewiſe reckon ye alſo yourſelves to be dead indeed unto ſin, but alive unto God, through Jeſus Chriſt our Lord. *Rom.* vi. 9.

CHRIST is riſen from the dead, and become the firſt-fruits of them that ſlept.

For ſince by man came death, by man came alſo the reſurrection of the dead.

For as in Adam all die, even ſo in Chriſt ſhall all be made alive. 1 *Cor.* xv. 20.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

Anſw. As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

The Collect.

ALmighty God, who, through thine only-begotten Son Jeſus Chriſt, haſt overcome death, and opened unto us the gate of everlaſting life, we humbly beſeech thee, that, as by thy ſpecial grace preventing us, thou doſt put into our minds good deſires; ſo by thy continual help we may bring the ſame to good effect, through Jeſus Chriſt our Lord,

Lord, who liveth and reigneth with thee and the Holy Ghoſt, ever one God, world without end. *Amen.*

The Epiſtle. Col. iii. 1.

IF ye then be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God. Set your affection on things above, not on things on the earth; for ye are dead, and your life is hid with Chriſt in God. When Chriſt, who is our life, ſhall appear, then ſhall ye alſo appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry; for which things ſake the wrath of God cometh on the children of diſobedience. In the which ye alſo walked ſome time, when ye lived in them.

The Goſpel. John, xx. 1.

THE firſt day of the week cometh Mary Magdalene early, when it was yet dark, unto the ſepulchre, and ſeeth the ſtone taken away from the ſepulchre. Then ſhe runneth, and cometh to Simon Peter, and to the other diſciple whom Jeſus loved, and ſaith unto them, They have taken away the Lord out of the ſepulchre, and we know not where they have laid him. Peter therefore went forth, and that other diſciple, and came to the ſepulchre. So they ran both together; and the other diſciple did out-run Peter, and came firſt to the ſepulchre; and he ſtooped down, and looking in, ſaw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the ſepulchre, and ſeeth the linen clothes lie; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itſelf. Then went in alſo that other diſciple who came firſt to the ſepulchre;

sepulchre; and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

The First Sunday after Easter.

The Collect.

ALmighty Father, who hast given thine only Son to die for our sins, and to rise again for our justification, grant us so to put away the leaven of malice and wickedness, that we may alway serve thee in pureness of living and truth, through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 John, v. 4.

WHatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that bear record in heaven; the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth; the spirit, and the water, and the blood; and these three agree in one. If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son: He that believeth on the Son of God hath the witness in himself: He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record,

that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life.

The Gospel. John, xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were his disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you. As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

The Second Sunday after Easter.

The Collect.

ALmighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life, give us grace, that we may always most thankfully receive that his inestimable benefit; and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord. *Amen.*

The Epistle. 1 Pet. ii. 19.

THIS is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffetted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently,

tiently, this is acceptable with God; for even hereunto were ye called; becauſe Chriſt alſo ſuffered for us, leaving us an example, that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he ſuffered, he threatened not, but committed himſelf to him that judgeth righteouſly; who his own ſelf bare our ſins in his own body on the tree, that we, being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed: For ye were as ſheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

The Goſpel. John, x. 11.

JESUS ſaid, I am the good Shepherd. The good ſhepherd giveth his life for the ſheep; but he that is an hireling, and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep and fleeth, and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep. I am the good Shepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father; and I lay down my life for the ſheep. And other ſheep I have, which are not of this fod; them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold and one Shepherd.

The Third Sunday after Eaſter.

The Collect.

ALmighty God, who ſheweſt to them that are in error the light of thy truth, to the intent that they may return into the way of righteouſneſs, grant unto all them that are admitted into the fellowſhip of Chriſt's religion, that they may eſchew

those things that are contrary to their profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. *Amen.*

The Epistle. 1 Pet. ii. 11.

DEarly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men; love the brotherhood; fear God; honour the king.

The Gospel. John, xvi. 16.

JESUS said to his disciples, A little while and ye shall not see me; and again, a little while and ye shall see me; because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us: A little while and ye shall not see me; and again, a little while and ye shall see me; and because I go to the Father? They said therefore, What is this that he saith: A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while and ye shall not see me; and again, a little while and ye shall see me? Verily, verily, I say unto you, That ye shall weep and

lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

The Fourth Sunday after Easter.

The Collect.

O Almighty God, who alone canst order the unruly wills and affections of sinful men, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*

The Epistle. James, i. 17.

EVERY good gift, and every perfect gift, is from above, and cometh down from the Father of lights; with whom is no variableness, neither shadow of turning. Of his own will begat he us with the Word of truth, that we should be a kind of first-fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls.

The Gospel. John, xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me, and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless, I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you: And when he is come, he will convince the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me; for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

The Fifth Sunday after Easter.

The Collect.

O Lord, from whom all good things do come, grant to us thy humble servants, that, by thy holy inspiration, we may think those things that are good, and, by thy merciful guiding, may perform the same, through our Lord Jesus Christ. *Amen.*

The Epistle. James, i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. John, xvi. 23.

VErily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name; and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world. Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee. By this we believe

that

that thou cameſt forth from God. Jeſus anſwered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye ſhall be ſcattered every man to his own, and ſhall leave me alone; and yet I am not alone, becauſe the Father is with me. Theſe things I have ſpoken unto you, that in me ye might have peace. In the world ye ſhall have tribulation; but be of good cheer, I have overcome the world.

The Aſcenſion-day.

The Collect.

GRANT, we beſeech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jeſus Chriſt to have aſcended into the heavens, ſo we may alſo in heart and mind thither aſcend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

For the Epiſtle. Acts, i. 1.

THE former treatiſe have I made, O Theophilus, of all that Jeſus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghoſt, had given commandments unto the apoſtles whom he had choſen; to whom alſo he ſhewed himſelf alive after his paſſion by many infallible proofs; being ſeen of them forty days, and ſpeaking of the things pertaining to the kingdom of God; and being aſſembled together with them, commanded them that they ſhould not depart from Jeruſalem, but wait for the promiſe of the Father, which, ſaith he, ye have heard of me. For John truly baptized with water; but ye ſhall be baptized with the Holy Ghoſt not many days hence. When they there-

fore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore again the kingdom to Iſrael? And he ſaid unto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his own power; but ye ſhall receive power after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in Jeruſalem, and in all Judea, and in Samaria, and unto the uttermoſt part of the earth. And when he had ſpoken theſe things, while they beheld, he was taken up, and a cloud received him out of their ſight. And while they looked ſtedfaſtly toward heaven, as he went up, behold, two men ſtood by them in white apparel, who alſo ſaid, Ye men of Galilee, why ſtand ye gazing up into heaven? This ſame Jeſus who is taken up from you into heaven, ſhall ſo come in like manner as ye have ſeen him go into heaven.

The Goſpel. Mark, xvi. 14.

JESUS appeared unto the eleven as they ſat at meat, and upbraided them with their unbelief and hardneſs of heart, becauſe they believed not them who had ſeen him after he was riſen. And he ſaid unto them, Go ye into all the world, and preach the Goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not, ſhall be damned. And theſe ſigns ſhall follow them that believe: In my name ſhall they caſt out devils; they ſhall ſpeak with new tongues; they ſhall take up ſerpents; and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover. So then, after the Lord had ſpoken unto them, he was received up into heaven, and ſat on the right hand of God. And they went forth and preached

preached every where, the Lord working with them, and confirming the word with ſigns following.

Sunday after Aſcenſion-day.

The Collect.

O God, the King of glory, who haſt exalted thine only Son Jeſus Chriſt with great triumph unto thy kingdom in heaven, we beſeech thee leave us not comfortleſs, but ſend to us thine Holy Ghoſt to comfort us, and exalt us unto the ſame place whither our Saviour Chriſt is gone before; who liveth and reigneth with thee and the Holy Ghoſt, one God, world without end. *Amen.*

The Epiſtle. 1 Pet. iv. 7.

THE end of all things is at hand; be ye therefore ſober, and watch unto prayer: and above all things have fervent charity among yourſelves; for charity ſhall cover a multitude of ſins. Uſe hoſpitality one to another, without grudging. As every man hath received the gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the oracles of God: if any man miniſter, let him do it as of the ability which God giveth; that God in all things may be glorified through Jeſus Chriſt; to whom be praiſe and dominion for ever and ever. *Amen.*

The Goſpel John, xv. 26. *and part of the* 16*th Chapter.*

WHEN the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he ſhall teſtify of me. And ye alſo ſhall bear wit-

neſs, becauſe ye have been with me from the beginning. Theſe things have I ſpoken unto you, that ye ſhould not be offended. They ſhall put you out of the ſynagogues: yea, the time cometh, that whoſoever killeth you will think that he doeth God ſervice. And theſe things will they do unto you, becauſe they have not known the Father, nor me: but theſe things have I told you, that when the time ſhall come, ye may remember that I told you of them.

WHIT-SUNDAY.

The Collect.

O God, who as at this time didſt teach the hearts of thy faithful people, by the ſending to them the light of thy holy Spirit; Grant us by the ſame Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort, through the merits of Chriſt Jeſus our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

For the Epiſtle. Acts, ii. 1.

WHEN the day of Pentecoſt was fully come, they were all with one accord in one place: And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting. And there appeared unto them cloven tongues, like as of fire, and it ſat upon each of them: And they were all filled with the Holy Ghoſt, and began to ſpeak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jeruſalem Jews, devout men, out of every nation under heaven. Now when this was noiſed abroad, the multitude came together, and were confounded, becauſe that every man heard

them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these who speak Galileans? And how hear we every man in our own tongue wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews, and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. John, xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments: And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive; because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings: and the word which ye hear, is not mine, but the Father's who sent me.

These things have I spoken unto you, being yet present with you. But the Comforter, who is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father: and as the Father gave me commandment, even so I do.

TRINITY-SUNDAY.

The Collect.

ALmighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true Faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee, that thou wouldst keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Rev. iv. 1.

AFTER this I looked, and behold a door was opened in heaven: and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew

thee

thee things which must be hereafter. And immediately I was in the Spirit; and behold a throne was set in heaven, and one sat on the throne; and he that sat was to look upon like a jasper and a sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and thunderings, and voices. And there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass, like unto crystal. And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind: and the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy Lord God Almighty, who was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. John, iii. 1.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know

know that thou art a teacher come from God: for no man can do these miracles that thou doſt, except God be with him. Jeſus anſwered and ſaid unto him, Verily, verily I ſay unto thee, Except a man be born again, he cannot ſee the kingdom of God. Nicodemus ſaith unto him, How can a man be born when he is old? can he enter the ſecond time into his mother's womb, and be born? Jeſus anſwered, Verily, verily I ſay unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the fleſh, is fleſh; and that which is born of the Spirit, is ſpirit. Marvel not that I ſaid unto thee, Ye muſt be born again: the wind bloweth where it liſteth, and thou heareſt the ſound thereof; but canſt not tell whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit. Nicodemus anſwered and ſaid unto him, How can theſe things be? Jeſus anſwered and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things? Verily, verily I ſay unto thee, We ſpeak that we do know, and teſtify that we have ſeen; and ye receive not our witneſs. If I have told you earthly things, and ye believe not, how ſhall ye believe if I tell you of heavenly things? And no man hath aſcended up to heaven, but he that came down from heaven, even the Son of man, who is in heaven. And as Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up: that whoſoever believeth in him, ſhould not periſh, but have eternal life.

The First Sunday after Trinity.

The Collect.

O God, the ſtrength of all them that put their truſt in thee, mercifully accept our prayers; and becauſe through the weakneſs of our mortal nature

nature we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John, iv. 7.

BEloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify, that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment: he that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a lyar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him,

him, That he who loveth God, love his brother also.

The Gospel. Luke, xvi. 19.

THERE was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar named Lazarus, who was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom: and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

The

The Second Sunday after Trinity.

The Collect.

O LORD, who never failest to help, and govern them whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 John, iii. 13.

MArvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children; let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him: for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God: and whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and

he

he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

The Gospel. Luke, xiv. 16.

A Certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused: and another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused: and another said, I have married a wife, and therefore I cannot come. So that servant came and shewed his Lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the Servant, Go out into the high-ways and hedges, and compel them to come in, that my house may be filled: for I say unto you, that none of those men who were bidden shall taste of my supper.

The third Sunday after Trinity.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended and comforted in all dangers and adversities, through Jesus Christ our Lord. *Amen.*

The Epiſtle. 1 Pet. v. 5.

ALL of you be ſubject one to another, and be clothed with humility; for God reſiſteth the proud, and giveth grace to the humble. Humble yourſelves therefore under the mighty hand of God, that he may exalt you in due time; caſting all your care upon him; for he careth for you. Be ſober, be vigilant: becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour: whom reſiſt ſtedfaſt in the faith, knowing that the ſame afflictions are accompliſhed in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle you: To him be glory and dominion for ever and ever. Amen.

The Goſpel. Luke, xv. 1.

THEN drew near unto him all the publicans and ſinners for to hear him. And the Phariſees and ſcribes murmured, ſaying, This man receiveth ſinners, and eateth with them. And he ſpake this parable unto them, ſaying, What man of you having an hundred ſheep, if he loſe one of them, doth not leave the ninety and nine in the wilderneſs, and go after that which is loſt, until he find it? and when he hath found it, he layeth it on his ſhoulders rejoicing: and when he cometh home, he calleth together his friends and neighbours, ſaying unto them, Rejoice with me, for I have found my ſheep which was loſt. I ſay unto you, that likewiſe joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons who need no repentance. Either what woman having ten pieces of ſilver, if ſhe loſe one piece, doth not light a candle, and ſweep the houſe,

houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth her friends and her neighbours together, ſaying, Rejoice with me; for I have found the piece which I had loſt. Likewiſe I ſay unto you, There is joy in the preſence of the angels of God over one ſinner that repenteth.

The Fourth Sunday after Trinity.

The Collect.

O God, the protector of all that truſt in thee, without whom nothing is ſtrong, nothing is holy; Increaſe and multiply upon us thy mercy, that thou being our ruler and guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal: Grant this, O heavenly Father, for Jeſus Chriſt's ſake our Lord. *Amen.*

The Epiſtle. Rom. viii. 18.

I Reckon that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us. For the earneſt expectation of the creature waiteth for the manifeſtation of the ſons of God. For the creature was made ſubject to vanity, not willingly, but by reaſon of him who hath ſubjected the ſame in hope; becauſe the creature itſelf alſo ſhall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourſelves alſo, who have the firſt-fruits of the Spirit, even we ourſelves groan within ourſelves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. Luke, vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

The Fifth Sunday after Trinity.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness, through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Pet. iii. 8.

BE ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that

that ye are thereunto called, that ye ſhould inherit a bleſſing. For he that will love life, and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile: let him eſchew evil, and do good; let him ſeek peace, and enſue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is againſt them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terror, neither be troubled: but ſanctify the Lord God in your hearts.

The Goſpel. Luke, v. 1.

IT came to paſs, that as the people preſſed upon him to hear the word of God, he ſtood by the lake of Genneſareth, and ſaw two ſhips ſtanding by the lake: but the fiſhermen were gone out of them, and were waſhing their nets. And he entered into one of the ſhips, which was Simon's, and prayed him that he would thruſt out a little from the land: and he ſat down, and taught the people out of the ſhip. Now when he had left ſpeaking, he ſaid unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon anſwering, ſaid unto him, Maſter, we have toiled all the night, and have taken nothing: nevertheleſs, at thy word I will let down the net. And when they had this done, they incloſed a great multitude of fiſhes, and their net brake. And they beckoned unto their partners who were in the other ſhip, that they ſhould come and help them. And they came and filled both the ſhips, ſo that they began to ſink. When Simon Peter ſaw it, he fell down at Jeſus' knees, ſaying, Depart from me, for I am a ſinful man, O Lord: For he was aſtoniſhed, and all that were with him, at the draught

draught of the fishes, which they had taken: and so was also James and John the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Sixth Sunday after Trinity.

The Collect.

O God, who hast prepared for them that love thee, such good things as pass man's understanding; pour into our hearts such love toward thee, that we loving thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.

The

The Gospel. Matth. v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore, if thou bring thy gift to the altar, and there remembereſt that thy brother hath ought against thee; leave there thy gift before the altar and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him: lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

The Seventh Sunday after Trinity.

The Collect.

LORD of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same, through Jesus Christ our Lord. *Amen.*

The Epiſtle. Rom. vi. 19.

I Speak after the manner of men; becauſe of the infirmity of your fleſh: for as ye have yielded your members ſervants to uncleanneſs, and to iniquity, unto iniquity; even ſo now yield your members ſervants to righteouſneſs, unto holineſs. For when ye were the ſervants of ſin, ye were free from righteouſneſs. What fruit had ye then in thoſe things whereof ye are now aſhamed; for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life. For the wages of ſin is death: but the gift of God is eternal life, through Jeſus Chriſt our Lord.

The Goſpel. Mark, viii. 1.

IN thoſe days the multitude being very great, and having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat: and if I ſend them away faſting to their own houſes, they will faint by the way; for divers of them came from far. And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs? And he aſked them, How many loaves have ye? and they ſaid, Seven. And he commanded the people to ſit down on the ground: and he took the ſeven loaves, and gave thanks, and brake; and gave to his diſciples to ſet before them; and they did ſet them before the people. And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before them. So they did eat, and were filled: and they took up of the broken meat that was left ſeven baſkets. And they that had eaten were about four thouſand. And he ſent them away.

The Eighth Sunday after Trinity.

The Collect.

O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us, through Jesus Christ our Lord. *Amen.*

The Epistle. Rom. viii. 12.

BRethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear: but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with him, that we may be also glorified together.

The Gospel. Matth. vii. 15.

BEware of false prophets, who come to you in sheep's cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits; do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

The Ninth Sunday after Trinity.

The Collect.

GRANT to us, Lord, we beſeech thee, the ſpirit to think and do always ſuch things as be rightful; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. x. 1.

BRethren, I would not that ye ſhould be ignorant how that all our fathers were under the cloud, and all paſſed through the ſea; and were all baptized unto Moſes, in the cloud, and in the ſea; and did all eat the ſame ſpiritual meat; and did all drink the ſame ſpiritual drink. For they drank of that ſpiritual Rock that followed them; and that Rock was Chriſt. But with many of them God was not well pleaſed: for they were overthrown in the wilderneſs. Now theſe things were our examples, to the intent we ſhould not luſt after evil things, as they alſo luſted. Neither be ye idolaters, as were ſome of them: as it is written, The people ſat down to eat and drink, and roſe up to play. Neither let us commit fornication, as ſome of them committed, and fell in one day three and twenty thouſand. Neither let us tempt Chriſt, as ſome of them alſo tempted, and were deſtroyed of ſerpents. Neither murmur ye, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer. Now all theſe things happened unto them for enſamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth take heed leſt he fall. There hath no temptation taken you but ſuch as is common to man; but God is faithful, who will not ſuffer you to be tempted above that ye

are able; but will with the temptation alſo make a way to eſcape, that ye may be able to bear it.

The Goſpel. Luke, xvi. 1.

JESUS ſaid unto his diſciples, There was a certain rich man who had a ſteward; and the ſame was accuſed unto him, that he had waſted his goods. And he called him, and ſaid unto him, How is it that I hear this of thee? Give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward. Then the ſteward ſaid within himſelf, What ſhall I do? for my lord taketh away from me the ſtewardſhip: I cannot dig, to beg I am aſhamed. I am reſolved what to do, that when I am put out of the ſtewardſhip, they may receive me into their houſes. So he called every one of his lord's debtors unto him, and ſaid unto the firſt, How much oweſt thou unto my lord? And he ſaid, An hundred meaſures of oil. And he ſaid unto him, Take thy bill, and ſit down quickly, and write fifty. Then ſaid he to another, And how much oweſt thou? And he ſaid, An hundred meaſures of wheat. And he ſaid unto him, Take thy bill, and write fourſcore. And the lord commended the unjuſt ſteward, becauſe he had done wiſely; for the children of this world are in their generation wiſer than the children of light. And I ſay unto you, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations.

The Tenth Sunday after Trinity.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble ſervants; and that they may obtain their petitions, make them to aſk

aſk ſuch things as ſhall pleaſe thee, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xii. 1.

CONcerning ſpiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away unto theſe dumb idols, even as ye were led. Wherefore I give you to underſtand that no man ſpeaking by the Spirit of God calleth Jeſus accurſed: and that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt. Now there are diverſities of gifts, but the ſame Spirit. And there are differences of adminiſtrations, but the ſame Lord. And there are diverſities of operations, but it is the ſame God who worketh all in all. But the manifeſtation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wiſdom; to another, the word of knowledge by the ſame Spirit; to another, faith by the ſame Spirit; to another, the gifts of healing by the ſame Spirit; to another, the working of miracles; to another, prophecy; to another, diſcerning of ſpirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will.

The Goſpel. Luke, xix. 41.

AND when he was come near, he beheld the city, and wept over it; ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. For the days ſhall come upon thee that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee:

and they ſhall not leave in thee one ſtone upon another: becauſe thou kneweſt not the time of thy viſitation. And he went into the temple, and began to caſt out them that ſold therein, and them that bought; ſaying unto them, It is written, My houſe is the houſe of prayer; but ye have made it a den of thieves. And he taught daily in the temple.

The Eleventh Sunday after Trinity.

The Collect.

O God, who declareſt thy almighty power moſt chiefly in ſhewing mercy and pity; mercifully grant unto us ſuch a meaſure of thy grace, that we running the way of thy commandments, may obtain thy gracious promiſes, and be made partakers of thy heavenly treaſure, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. xv. 1.

BRethren, I declare unto you the Goſpel which I preached unto you, which alſo ye have received, and wherein ye ſtand; by which alſo ye are ſaved, if ye keep in memory what I preached unto you, unleſs ye have believed in vain. For I delivered unto you firſt of all that which I alſo received, how that Chriſt died for our ſins, according to the Scriptures; and that he was buried; and that he roſe again the third day, according to the Scriptures; and that he was ſeen of Cephas; then of the twelve; after that he was ſeen of above five hundred brethren at once; of whom the greater part remain unto this preſent, but ſome are fallen aſleep. After that he was ſeen of James; then of all the Apoſtles: and laſt of all he was ſeen of me alſo, as of one born out of due time. For I am the leaſt of the Apoſtles, that am not meet to be called

called an Apoſtle, becauſe I perſecuted the Church of God. But by the grace of God I am what I am: and his grace which was beſtowed upon me, was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I, or they, ſo we preach, and ſo ye believed.

The Goſpel. Luke, xviii. 9.

JESUS ſpake this parable unto certain who truſted in themſelves that they were righteous, and deſpiſed others: Two men went up into the temple to pray; the one a Phariſee, and the other a Publican. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publican: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. I tell you, this man went down to his houſe juſtified rather than the other; for every one that exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

The Twelfth Sunday after Trinity.

The Collect.

ALmighty and everlaſting God, who art always more ready to hear than we to pray, and art wont to give more than either we deſire or deſerve, pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt thy Son, our Lord. *Amen.*

The Epiſtle. 2 Cor. iii. 4.

SUCH truſt have we through Chriſt to Godward; not that we are ſufficient of ourſelves to think any thing as of ourſelves, but our ſufficiency is of God, who alſo hath made us able miniſters of the New Teſtament, not of the letter, but of the ſpirit; for the letter killeth, but the ſpirit giveth life. But if the miniſtration of death, written and engraven in ſtones, was glorious, ſo that the children of Iſrael could not ſtedfaſtly behold the face of Moſes for the glory of his countenance, which glory was to be done away, how ſhall not the miniſtration of the ſpirit be rather glorious? For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory.

The Goſpel. Mark, vii. 31.

JESUS departing from the coaſts of Tyre and Sidon, came unto the ſea of Galilee, through the midſt of the coaſts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his ſpeech; and they beſeech him to put his hand upon him. And he took him aſide from the multitude, and put his fingers into his ears; and he ſpit, and touched his tongue: And looking up to heaven, he ſighed, and ſaith unto him, *Ephphatha*; that is, Be opened. And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain. And he charged them that they ſhould tell no man: But the more he charged them, ſo much the more a great deal they publiſhed it, and were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear and the dumb to ſpeak.

The Thirteenth Sunday after Trinity.

The Collect.

ALmighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service, grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises, through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Gal. iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a Mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. Luke, x. 23.

BLessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see,

and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half-dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three thinkest thou was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Fourteenth Sunday after Trinity.

The Collect.

ALmighty and everlasting God, give unto us the increase of faith, hope, and love; and that we may obtain that which thou dost promise, make us to love that which thou dost command, through Jesus Christ our Lord. *Amen.*

The Epistle. Gal. v. 16.

I Say then, walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye may not do the things that ye would. But if ye be led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The Gospel. Luke, xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, who stood afar off. And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto

them, Go ſhew yourſelves unto the prieſts. And it came to paſs, that as they went, they were cleanſed. And one of them, when he ſaw that he was healed, turned back, and, with a loud voice, glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jeſus anſwering, ſaid, Were there not ten cleanſed? but where are the nine? There are not found that returned to give glory to God, ſave this ſtranger. And he ſaid unto him, Ariſe, go thy way, thy faith hath made thee whole.

The Fifteenth Sunday after Trinity.

The Collect.

KEEP, we beſeech thee, O Lord, thy church with thy perpetual mercy; and, becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our ſalvation, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Gal. vi. 11.

YE ſee how large a letter I have written unto you with mine own hand. As many as deſire to make a fair ſhew in the fleſh, they conſtrain you to be circumciſed, only leſt they ſhould ſuffer perſecution for the croſs of Chriſt. For neither they themſelves who are circumciſed keep the law; but deſire to have you circumciſed, that they may glory in your fleſh. But God forbid that I ſhould glory ſave in the croſs of our Lord Jeſus Chriſt, by whom the world is crucified unto me, and I unto the world. For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature. And as many as walk according to this rule, peace be on them, and mercy,

and upon the Israel of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. *Amen.*

The Gospel. Matth. vi. 24.

NO man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and Mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (for after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself: sufficient unto the day is the evil thereof.

The Sixteenth Sunday after Trinity.

The Collect.

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church; and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Epheſ. iii. 13.

I Deſire that ye faint not at my tribulations for you, which is your glory. For this cauſe I bow my knees unto the Father of our Lord Jeſus Chriſt, of whom the whole Family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be ſtrengthened with might by his Spirit in the inner man; that Chriſt may dwell in your hearts by faith: that ye being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and height; and to know the love of Chriſt, which paſſeth knowledge, that ye might be filled with all the fulneſs of God. Now unto him that is able to do exceeding abundantly above all that we aſk or think, according to the power that worketh in us, unto him be glory in the Church by Chriſt Jeſus throughout all ages, world without end. Amen.

The Goſpel. Luke, vii. 11.

AND it came to paſs the day after, that Jeſus went into a city called Nain: and many of his diſciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only ſon of his mother, and ſhe was a widow; and much people of the city was with her. And when the Lord ſaw her, he had compaſſion on her, and

ſaid

said unto her, Weep not. And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

The Seventeenth Sunday after Trinity.

The Collect.

LORD, we pray thee, that thy grace may always prevent and follow us; and make us continually to be given to all good works, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. iv. 1.

I Therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love: endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. Luke, xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him. And behold, there was a certain man before him who had the dropsy. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal

on

on the ſabbath day? And they held their peace. And he took him, and healed him, and let him go; and anſwered them, ſaying, Which of you ſhall have an aſs, or an ox fallen into a pit, and will not ſtraightway pull him out on the ſabbath-day? And they could not anſwer him again to theſe things. And he put forth a parable to thoſe who were bidden, when he marked how they choſe out the chief rooms, ſaying unto them, When thou art bidden of any man to a wedding, ſit not down in the higheſt room; leſt a more honourable man than thou be bidden of him: And he that bade thee and him, come and ſay to thee, Give this man place; and thou begin with ſhame to take the loweſt room. But when thou art bidden, go and ſit down in the loweſt room; that when he that bade thee cometh, he may ſay unto thee, Friend, go up higher. Then ſhalt thou have honour in the preſence of them that ſit at meat with thee. For whoſoever exalteth himſelf ſhall be abaſed; and he that humbleth himſelf ſhall be exalted.

The Eighteenth Sunday after Trinity.

The Collect.

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the world, the fleſh, and the devil, and with pure hearts and minds to follow thee, the only God, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. 1 Cor. i. 4.

I Thank my God always on your behalf, for the grace of God which is given you by Jeſus Chriſt; that in every thing ye are enriched by him in all utterance, and in all knowledge; even as the teſtimony of Chriſt was confirmed in you: So that ye come behind in no gift; waiting for the coming

coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. Matth. xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them who was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

The Nineteenth Sunday after Trinity.

The Collect.

O God, forasmuch as without thee we are not able to please thee; Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts, through Jesus Christ our Lord. *Amen.*

The

The Epiſtle. Epheſ. iv. 17.

THIS I ſay therefore, and teſtify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſs of their heart: who being paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs. But ye have not ſo learned Chriſt; if ſo be that ye have heard him, and have been taught by him, as the truth is in Jeſus: that ye put off, concerning the former converſation, the old man, which is corrupt according to the deceitful luſts; and be renewed in the ſpirit of your mind; and that ye put on the new man, which after God is created in righteouſneſs and true holineſs. Wherefore putting away lying, ſpeak every man truth with his neighbour; for we are members one of another. Be ye angry, and ſin not: let not the ſun go down upon your wrath; neither give place to the devil. Let him that ſtole, ſteal no more; but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are ſealed unto the day of redemption. Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another; even as God for Chriſt's ſake hath forgiven you.

The

The Gospel. Matth. ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier? to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God who had given such power unto men.

The Twentieth Sunday after Trinity.

The Collect.

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we being ready both in body and soul, may chearfully accomplish those things that thou wouldest have done, through Jesus Christ our Lord. *Amen.*

The Epistle. Ephes. v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the Time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms, and hymns, and spiritual songs;

songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

The Gospel. Matth. xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, who made a marriage for his son; and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them that are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt up their city. Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy: Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage. So those servants went out into the high-ways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man who had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness: there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

The

The Twenty-first Sunday after Trinity.

The Collect.

GRANT, we beſeech thee, merciful Lord, to thy faithful people pardon and peace; that they may be cleanſed from all their ſins, and ſerve thee with a quiet mind, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Eph. vi. 10.

MY brethren, be ſtrong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to ſtand againſt the wiles of the devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places. Wherefore take unto you the whole armour of God, that ye may be able to withſtand in the evil day, and having done all, to ſtand. Stand therefore, having your loins girt about with truth, and having on the breaſt-plate of righteouſneſs, and your feet ſhod with the preparation of the Goſpel of peace; above all, taking the ſhield of faith, wherewith you ſhall be able to quench all the fiery darts of the wicked. And take the helmet of ſalvation, and the ſword of the Spirit, which is the word of God: praying always with all prayer and ſupplication in the ſpirit, and watching thereunto with all perſeverance, and ſupplication for all ſaints; and for me, that utterance may be given unto me that I may open my mouth boldly, to make known the myſtery of the Goſpel; for which I am an ambaſſador in bonds: that therein I may ſpeak boldly, as I ought to ſpeak.

The Gospel. John, iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

The Twenty-second Sunday after Trinity.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy name, through Jesus Christ our Lord. *Amen.*

The Epistle. Phil. i. 3.

I Thank my God upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship

in the Gospel from the first day until now: being confident of this very thing, that he who hath begun a good work in you, will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment: That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. Matth. xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would take account of his servants. And when he had begun to reckon, one was brought unto him, who owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, who owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou

thou oweſt. And his fellow-ſervant fell down at his feet and beſought him, ſaying, Have patience with me, and I will pay thee all. And he would not; but went and caſt him into priſon, till he ſhould pay the debt. So when his fellow-ſervants ſaw what was done, they were very ſorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, ſaid unto him, O thou wicked ſervant, I forgave thee all that debt, becauſe thou deſiredſt me: Shouldeſt not thou alſo have had compaſſion on thy fellow-ſervant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he ſhould pay all that was due unto him. So likewiſe ſhall my heavenly Father do alſo unto you, if ye from your hearts forgive not every one his brother their treſpaſſes.

The Twenty-third Sunday after Trinity.

The Collect.

O God, our refuge and ſtrength, who art the author of all godlineſs; be ready, we beſeech thee, to hear the devout prayers of thy Church; and grant that thoſe things which we aſk faithfully, we may obtain effectually, through Jeſus Chriſt our Lord. *Amen.*

The Epiſtle. Phil. iii. 17.

BRethren, be followers together of me, and mark them who walk ſo, as ye have us for an enſample. For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Croſs of Chriſt: whoſe end is deſtruction, whoſe god is their belly, and whoſe glory is in their ſhame, who mind earthly things. For our converſation is in heaven; from whence

whence alſo we look for the Saviour, the Lord Jeſus Chriſt; who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

The Goſpel. Matth. xxii. 15.

THEN went the Phariſees, and took counſel how they might entangle him in his talk. And they ſent out unto him their diſciples, with the Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in truth, neither careſt thou for any man: for thou regardeſt not the perſon of men. Tell us, therefore, What thinkeſt thou? Is it lawful to give tribute unto Cæſar, or not? But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites? Shew me the tribute-money. And they brought unto him a penny. And he ſaith unto them, Whoſe is this image and ſuperſcription? They ſay unto him, Cæſar's. Then ſaith he unto them, Render therefore unto Cæſar the things which are Cæſar's; and unto God, the things that are God's. When they had heard theſe words, they marvelled, and left him, and went their way.

The Twenty-fourth Sunday after Trinity.

The Collect.

O LORD, we beſeech thee, abſolve thy people from their offences; that through thy bountiful goodneſs we may all be delivered from the bands of thoſe ſins, which by our frailty we have committed. Grant this, O heavenly Father, for Jeſus Chriſt's ſake, our bleſſed Lord and Saviour. *Amen.*

The Epiſtle. Col. i. 3.

WE give thanks to God and the Father of our Lord Jeſus Chriſt, praying always for you, ſince we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints; for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Goſpel, which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth alſo in you, ſince the day ye heard of it, and knew the grace of God in truth: As ye alſo learned of Epaphras, our dear fellow-ſervant, who is for you a faithful miniſter of Chriſt; who alſo declared unto us your love in the Spirit. For this cauſe we alſo, ſince the day we heard it, do not ceaſe to pray for you, and to deſire that ye might be filled with the knowledge of his will, in all wiſdom and ſpiritual underſtanding; that ye might walk worthy of the Lord unto all pleaſing; being fruitful in every good work, and increaſing in the knowledge of God; ſtrengthened with all might according to his glorious power, unto all patience and long-ſuffering, with joyfulneſs; giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the ſaints in light.

The Goſpel. Matth. ix. 18.

WHILE Jeſus ſpake theſe things unto John's diſciples, behold, there came a certain ruler, and worſhipped him, ſaying, My daughter is even now dead: but come and lay thy hand upon her, and ſhe ſhall live. And Jeſus aroſe, and followed him, and ſo did his diſciples. And behold a woman who was diſeaſed with an iſſue of blood twelve years, came behind him, and touched the hem of his garment: for ſhe ſaid within herſelf, If I may but touch his garment, I ſhall be whole.

But

But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

The Twenty fifth Sunday after Trinity.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. *Amen.*

For the Epistle. Jer. xxiii. 5.

BEhold, the days come, saith the Lord, that I will raise unto David a righteous Branch: and a King shall reign and prosper, and shall execute judgment and justice on the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore behold, the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel, out of the land of Egypt; but, The Lord liveth who brought up, and who led the seed of the house of Israel out of the north-country, and from all countries, whither I had driven them; and they shall dwell in their own land.

The Gospel. John, vi. 5.

WHEN Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here who hath five barley-loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes, as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

The

The Order for the Administration of the Lord's Supper.

The Table at the Communion-time, having a fair white Linen Cloth upon it, shall stand where Morning and Evening Prayers are appointed to be said. And the Elder, standing at the Table, shall say the Lord's Prayer, with the Collect following, the People kneeling.

OUR Father, who art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy will be done on earth, as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into Temptation, but deliver us from evil. *Amen.*

The Collect.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. *Amen.*

Then shall the Elder, turning to the People, rehearse distinctly all the TEN COMMANDMENTS: *and the People still kneeling shall, after every Commandment, ask God Mercy for their Transgression thereof for the Time past, and Grace to keep the same for the Time to come, as followeth:*

Minister.

GOD spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist.

Minist. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minist. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow this Collect.

Let us pray.

ALmighty and everlasting God, we are taught by thy holy word, that the hearts of the Princes of the earth are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom; we humbly beseech thee so to dispose and govern the hearts of the Supreme Rulers of these United States, our Governors, that in all their thoughts, words, and works, they may ever seek thy honour and glory, and study to preserve thy people committed to their charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

Then shall be said the Collect of the day. And immediately after the Collect, the Elder shall read the Epistle, saying, The Epistle [*or,* The Portion of Scripture appointed for the Epistle] is written in the —— Chapter of ——— beginning at the —— Verse. *And the Epistle ended, he shall say,* Here endeth the Epistle. *Then shall he read the Gospel, (the People all standing up) saying,* The holy Gospel is written in the —— Chapter of ——— beginning at the —— Verse.

Then shall follow the Sermon.

Then shall the Elder say one or more of these Sentences.

LET your light so shine before men, that they may see your good works, and glorify your Father who is in heaven. *Matth.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust do corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *Matth.* vi. 19, 20.

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. *Matth.* vii. 12.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. *Matth.* vii. 21.

Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore him four-fold. *Luke,* xix. 8.

Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know, that they who miniſter about holy things, live of the ſacrifice? and they who wait at the altar, are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the Goſpel, ſhould live of the Goſpel. 1 *Cor.* ix. 13, 14.

He that ſoweth little, ſhall reap little: and he that ſoweth plenteouſly, ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart; not grudgingly, or of neceſſity: for God loveth a chearful giver. 2 *Cor.* ix. 6, 7.

Let him that is taught in the Word, miniſter unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While we have time, let us do good unto all men, and eſpecially unto them that are of the houſhold of faith. *Gal.* vi. 10.

Godlineſs with contentment is great gain: for we brought nothing into the world, and it is certain we can carry nothing out. 1 *Tim.* vi. 6, 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute, laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17, 18, 19.

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have ſhewed for his Name's ſake, who have miniſtered unto the ſaints, and yet do miniſter. *Heb.* vi. 10.

To do good, and to diſtribute, forget not; for with ſuch ſacrifices God is well pleaſed. *Hebr.* xiii. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 *John*, iii. 17.

Be merciful after thy power: If thou haſt much, give plenteouſly: If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed is the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* xli. 1.

While theſe Sentences are in reading, ſome fit perſon appointed for that purpoſe, ſhall receive the alms for the poor, and other devotions of the people, in a decent Baſon, to be provided for that purpoſe; and then bring it to the Elder, who ſhall place it upon the Table.

After which done, the Elder ſhall ſay,

Let us pray for the whole ſtate of Chriſt's Church militant here on earth.

ALmighty and everliving God, who, by thy holy Apoſtle, haſt taught us to make prayers and ſupplications, and to give thanks for all men; We humbly beſeech thee moſt mercifully [* *to accept our alms and oblations, and*] to receive theſe our prayers, which we offer unto thy Divine Majeſty; beſeeching thee to inſpire continually the univerſal Church with the ſpirit of truth, unity, and concord: and grant that all they that do confeſs thy holy Name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee

* *If there be no alms or oblations, then ſhall the words* [of accepting our alms and oblations] *be left unſaid.*

thee also to save and defend all Christian Kings, Princes, and Governors; and especially thy Servants the Supreme Rulers of these United States; that under them we may be godly and quietly governed: and grant unto all that are put in authority under them, that they may truly and indifferently administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all the Ministers of thy Gospel, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this Congregation here present; that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name, for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

Then shall the Elder say to them that come to receive the Holy Communion.

YE that do truly and earnestly repent of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

Then shall this general Confession be made by the Minister in the Name of all those that are minded to receive the Holy Communion, both he and all the people kneeling humbly upon their knees, and saying,

ALmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us. Have mercy upon us, have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, forgive us all that is past; And grant, that we may ever hereafter serve and please thee in newness of life, To the honour and glory of thy Name, Through Jesus Christ our Lord. *Amen.*

Then shall the Elder say,

OAlmighty God, our heavenly Father, who of thy great mercy hast promised forgiveness of sins to all them that with hearty repentance and true faith turn unto thee; Have mercy upon us; pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life, through Jesus Christ our Lord. *Amen.*

Then all standing, the Elder shall say.

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him:

COME unto me, all ye that are burdened and heavy-laden, and I will refresh you. *Matth.* xi. 28.

So

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him, ſhould not periſh, but have everlaſting life. *John* iii. 16.

Hear alſo what St. Paul ſaith:

This is a true ſaying, and worthy of all men to be received, That Chriſt Jeſus came into the world to ſave ſinners. 1 *Tim.* i. 15.

Hear alſo what St. John ſaith:

If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous: and he is the propitiation for our ſins. 1 *John*, ii. 1, 2.

After which the Elder ſhall proceed, ſaying,

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Elder. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

Then ſhall the Elder ſay,

IT is very meet, right, and our bounden duty, that we ſhould at all times, and in all places, give thanks unto thee, O Lord, Holy Father †, Almighty, Everlaſting God.

Here ſhall follow the proper Preface, according to the Time, if there be any eſpecially appointed; or elſe immediately ſhall follow;

THerefore with Angels and Archangels and with all the company of heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. Amen.

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† *Theſe Words* [Holy Father] *muſt be omitted on Trinity Sunday.*

Proper

Proper Prefaces.

Upon Christmas-day.

BEcause thou didst give Jesus Christ thine only Son to be born as at this time for us, who, by the operation of the Holy Ghost, was made very man, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

Upon Easter-day.

BUT chiefly we are bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

Upon Ascension-day.

THrough thy most dearly beloved Son, Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whitsunday.

THrough Jesus Christ our Lord; according to whose most true promise the Holy Ghost came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought

brought out of darkneſs and error, into the clear light and true knowledge of thee, and of thy Son Jeſus Chriſt. Therefore with Angels, &c.

Upon the Feaſt of Trinity.

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore with Angels, &c.

After each of which Prefaces ſhall immediately be ſaid,

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

Then ſhall the Elder, kneeling down at the Table, ſay, in the Name of all them that ſhall receive the Communion, this Prayer following; the People alſo kneeling:

WE do not preſume to come to this thy Table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy table. But thou art the ſame Lord, whoſe property is always to have mercy: Grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear Son Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Then the Elder ſhall ſay the Prayer of Conſecration, as followeth:

ALmighty God, our heavenly Father, who, of thy tender mercy, didſt give thine only Son Jeſus Chriſt to ſuffer death upon the croſs for our

redemption; who made there (by his oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death until his coming again; hear us, O merciful Father, we most humbly beseech thee, and grant that we, receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood: who, in the same night that he was betrayed * took bread; and when he had given thanks, he brake it †; and gave it to his disciples, saying, Take, eat; ‡ this is my Body which is given for you; do this in remembrance of me. Likewise after Supper § he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this ‖ is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me. *Amen.*

* *Here the Elder is to take the Patten into his Hands:*

† *And here to break the Bread:*

‡ *And here to lay his Hand upon all the Bread.*

§ *Here he is to take the Cup into his Hand:*

‖ *And here to lay his Hand upon every Vessel (be it Chalice or Flaggon) in which there is any Wine to be consecrated.*

Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the other Ministers in like manner, (if any be present) and after that to the People also, in order, into their Hands. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance

brance that Chriſt died for thee, and feed on him in thy heart by faith with thankſgiving.

And the Miniſter that delivereth the Cup to any one ſhall ſay,

THE Blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's Blood was ſhed for thee, and be thankful.

If the conſecrated Bread or Wine be all ſpent before all have communicated, the Elder may conſecrate more, by repeating the Prayer of Conſecration.

When all have communicated, the Miniſter ſhall return to the Lord's Table, and place upon it what remaineth of the conſecrated Elements, covering the ſame with a fair Linen Cloth.

Then ſhall the Elder ſay the Lord's Prayer, the People repeating after him every Petition.

OUR Father who art in Heaven, Hallowed be thy Name; Thy kingdom come; Thy Will be done on Earth, As it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, As we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, For ever and ever. *Amen.*

After which ſhall be ſaid as followeth:

O Lord and heavenly Father, we thy humble ſervants deſire thy Fatherly goodneſs mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant that, by the merits and death of thy Son Jeſus Chriſt, and through faith in his blood, we and all thy whole Church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer

and

and prefent unto thee, O Lord, ourfelves, our fouls and bodies, to be a reafonable, holy, and lively facrifice unto thee; humbly befeeching thee that all we who are partakers of this holy Communion, may be filled with thy grace and heavenly benediction. And although we be unworthy, through our manifold fins, to offer unto thee any facrifice, yet we befeech thee to accept this our bounden duty and fervice; not weighing our merits, but pardoning our offences, through Jefus Chrift our Lord; by whom, and with whom, in the unity of the Holy Ghoft, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Then fhall be faid,

GLory be to God on high, and on earth peace, good will towards men. We praife thee, we blefs thee, we worfhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly king, God the Father Almighty.

O Lord, the only-begotten Son Jefu Chrift; O Lord God, Lamb of God, Son of the Father, that takeft away the fins of the world, have mercy upon us. Thou that takeft away the fins of the world, have mercy upon us. Thou that takeft away the fins of the world, receive our prayer. Thou that fitteft at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chrift, with the Holy Ghoft, art moft high in the glory of God the Father. *Amen.*

Then the Elder, if he fee it expedient, may put up an Extempore Prayer; and afterwards fhall let the People depart with this Bleffing:

MAY the peace of God, which paffeth all underftanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jefus

Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

The Ministration of Baptism of Infants.

The Minister coming to the Font, which is to be filled with pure Water, shall say,

DEarly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child* that thing which by nature *he* cannot have; that *he* may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a *lively member* of the same.

Then shall the Minister say,

Let us pray.

ALmighty and everlasting God, who of thy great mercy didst save Noah and his family in the ark from perishing by water; and also didst safely lead the children of Israel, thy people, through the Red Sea, figuring thereby thy holy Baptism; and by the Baptism of thy well-beloved Son Jesus Christ in the river Jordan, didst sanctify water to the mystical washing away of sin, We beseech thee, for thine infinite mercies, that thou wilt look upon *this Child*; wash *him* and sanctify *him* with the Holy Ghost; that *he* being delivered from thy wrath,

wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *he* may come to the land of everlaſting life; there to reign with thee, world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead, we call upon thee for *this Infant*, that *he*, coming to thy holy Baptiſm, may receive remiſſion of *his* ſins by ſpiritual regeneration. Receive *him*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall have; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that *this Infant* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

Then ſhall the People ſtand up; and the Miniſter ſhall ſay,

Hear the words of the Goſpel written by Saint *Mark*, in the Tenth Chapter, at the Thirteenth Verſe.

THEY brought young children to Chriſt, that he ſhould touch them. And his diſciples rebuked thoſe that brought them; but when Jeſus ſaw it he was much diſpleaſed, and ſaid unto them, Suffer the little children to come unto me, and forbid them not, for of ſuch is the kingdom of God. Verily, I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little child, he ſhall not

not enter therein. And he took them up in his arms, put his hands upon them, and bleſſed them.

Then ſhall the Miniſter ſay,

ALmighty and everlaſting God, heavenly Father, we give thee humble thanks, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee: Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlaſting ſalvation, through our Lord Jeſus Chriſt, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

O Merciful God, grant that the old Adam in *this Child* may be ſo buried, that the new man may be raiſed up in *him*. *Amen.*

Grant that all carnal affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that whoſoever is dedicated to thee by our office and miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whoſe moſt dearly beloved Son Jeſus Chriſt, for the forgiveneſs of our ſins, did ſhed out of his moſt precious ſide both water and blood; and gave commandment to his diſciples, that they ſhould go teach all nations, and baptize them, in the Name of the Father, and of the Son, and of the Holy Ghoſt: Regard, we beſeech thee, the ſupplications of thy congregation; ſanctify this water to the myſtical waſhing away of

sin; and grant that *this Child*, now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then the Minister shall take the Child into his Hands, and say to the Friends of the Child,

Name this Child.

And then, naming it after them, he shall dip it in the Water, or sprinkle it therewith, saying,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then the Minister shall say,

WE receive this Child into the Congregation of Christ's flock, and * sign *him* with the sign of the Cross; in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant unto his life's end. *Amen.*

* *Here the Minister shall make a Cross upon the Child's Forehead.*

Then shall the Minister say,

SEeing now, dearly beloved brethren, that *this Child is* grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *this Child* may lead the rest of *his life* according to this beginning.

Then shall be said, all kneeling,

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our tres-

passes,

passes, as we forgive them that trespass against us; And lead us not into temptation; But deliver us from evil. *Amen.*

Then shall the Minister say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to receive *this Infant* for thine own *Child* by adoption, and to incorporate *him* into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *he is* made *partaker* of the death of thy Son, *he* may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom, through Christ our Lord. *Amen.*

The Ministration of Baptism to such as are of Riper Years.

The Minister shall say,

DEarly beloved, forasmuch as all men are conceived and born in sin (and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions); and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous goodness he will grant to *these Persons*, that which by nature *they* cannot have; that *they* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made lively *members* of the same.

Then ſhall the Miniſter ſay,

Let us pray.

(And here all the Congregation ſhall kneel.)

ALmighty and everlaſting God, who of thy great mercy didſt ſave Noah and his family in the ark from periſhing by water; and alſo didſt ſafely lead the children of Iſrael thy people through the Red Sea, figuring thereby thy holy Baptiſm; and by the Baptiſm of thy well-beloved Son Jeſus Chriſt in the river Jordan, didſt ſanctify the element of water to the myſtical waſhing away of ſin; We beſeech thee, for thine infinite mercies, that thou wilt mercifully look upon *theſe* thy *Servants*; waſh *them* and ſanctify *them* with the Holy Ghoſt; that *they* being delivered from thy wrath, may be received into the ark of Chriſt's Church; and being ſtedfaſt in faith, joyful through hope, and rooted in charity, may ſo paſs the waves of this troubleſome world, that finally *they* may come to the land of everlaſting life; there to reign with thee, world without end, through Jeſus Chriſt our Lord. *Amen.*

ALmighty and immortal God, the aid of all that need, the helper of all that flee to thee for ſuccour, the life of them that believe, and the reſurrection of the dead; We call upon thee for *theſe Perſons*; that *they*, coming to thy holy Baptiſm, may receive remiſſion of *their* ſins by ſpiritual regeneration. Receive *them*, O Lord, as thou haſt promiſed by thy well-beloved Son, ſaying, Aſk, and ye ſhall receive; ſeek, and ye ſhall find; knock, and it ſhall be opened unto you: So give now unto us that aſk; let us that ſeek find; open the gate unto us that knock; that *theſe Perſons* may enjoy the everlaſting benediction of thy heavenly waſhing, and may come to the eternal kingdom which thou haſt promiſed by Chriſt our Lord. *Amen.*

Then shall the People stand up, and the Minister shall say,

Hear the words of the Gospel written by Saint *John*, in the third Chapter, beginning at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

After which he shall say,

ALmighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: Increase this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *these Persons*, that *they* may be born again, and be made *heirs* of everlasting salvation, through our Lord Jesus

Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. *Amen.*

Then the Minister shall speak to the Persons *to be baptized, on this wise:*

WELL beloved, who *are* come hither, desiring to receive holy Baptism, *ye* have heard how the Congregation hath prayed, that our Lord Jesus Christ would vouchsafe to receive you, and bless you, to release you of your sins, to give you the kingdom of heaven, and everlasting life. And our Lord Jesus Christ hath promised in his holy word, to grant all those things that we have prayed for; which promise he for his part will most surely keep and perform.

Wherefore, after this promise made by Christ, *you* must also faithfully for *your* part promise, in the presence of this whole Congregation, that *you* will renounce the devil and all his works, and constantly believe God's holy Word, and obediently keep his Commandments.

Then shall the Minister demand of each of the Persons to be baptized, severally,

Quest. DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow, or be led by them?

Answ. I renounce them all.

Quest. DOST thou believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the Holy Ghost; born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried;

buried; that he went down into hell, and alſo did riſe again the third day; that he aſcended into heaven, and ſitteth at the right hand of God the Father Almighty; and from thence ſhall come again, at the end of the world, to judge the quick and the dead?

And doſt thou believe in the Holy Ghoſt; the Holy Catholic Church; the Communion of Saints; the Remiſſion of Sins; the Reſurrection of the Body; and everlaſting Life after Death?

Anſw. All this I ſtedfaſtly believe.

Queſt. WILT thou be baptized in this faith?

Anſw. This is my deſire.

Queſt. WILT thou then obediently keep God's holy will and commandments, and walk in the ſame all the days of thy life?

Anſw. I will endeavour ſo to do, God being my helper.

Then ſhall the Miniſter ſay,

O Merciful God, grant that the old Adam in *theſe Perſons* may be ſo buried, that the new man may be raiſed up in *them*. *Amen.*

Grant that all carnal affections may die in *them*, and that all things belonging to the Spirit may live and grow in *them*. *Amen.*

Grant that *they* may have power and ſtrength to have victory, and to triumph againſt the devil, the world, and the fleſh. *Amen.*

Grant that *they* being here dedicated to thee by our Office and Miniſtry, may alſo be endued with heavenly virtues, and everlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt live and govern all things, world without end. *Amen.*

ALmighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them, in the Name of the Father, and of the Son, and of the Holy Ghost: Regard, we beseech thee, the supplications of this congregation; sanctify this water to the mystical washing away of sin; and grant that the *Persons* now to be baptized, may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesus Christ our Lord. *Amen.*

Then shall the Minister take each Person to be baptized by the Right Hand; and placing him conveniently by the Font, according to his Discretion, shall ask the Name; and then shall dip him in the Water, or pour Water upon him, saying,

N. I baptize thee, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Minister say,

SEeing now, dearly beloved brethren, that *these Persons are* grafted into the body of Christ's Church; let us give thanks unto Almighty God for these benefits, and with one accord make our prayers unto him, that *they* may lead the rest of *their* life according to this beginning.

Then shall be said the Lord's Prayer, all kneeling.

OUR Father, who art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us;

And

And lead us not into temptation; But deliver us from evil. *Amen.*

WE yield thee humble thanks, O heavenly Father, that thou haſt vouchſafed to call us to the knowledge of thy grace, and faith in thee; Increaſe this knowledge, and confirm this faith in us evermore. Give thy Holy Spirit to *theſe Perſons*; that being born again, and made *heirs* of everlaſting ſalvation, through our Lord Jeſus Chriſt, *they* may continue thy *ſervants*, and attain thy promiſes, through the ſame Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the unity of the ſame Holy Spirit, everlaſtingly. *Amen.*

The Form of Solemnization of MATRIMONY.

Firſt, the Banns of all that are to be married together, muſt be publiſhed in the Congregation, three ſeveral Sundays, in the Time of Divine Service; the Miniſter ſaying after the accuſtomed Manner,

I Publiſh the Banns of Marriage between *M.* of —— and *N.* of ——. If any of you know cauſe or juſt impediment, why theſe two perſons ſhould not be joined together in holy Matrimony, ye are to declare it: This is the firſt [*ſecond*, or *third*] time of aſking.

At the Day and Time appointed for Solemnization of Matrimony, the Perſons to be married, ſtanding together, the Man on the Right Hand, and the Woman on the Left, the Miniſter ſhall ſay,

DEarly beloved, we are gathered together here in the ſight of God, and in the face of this Congregation, to join together this Man and this

Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union, that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St. Paul to be honourable among all men; and therefore is not by any to be enterprized, or taken in hand unadvisedly, lightly or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts, that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency, might marry, and keep themselves undefiled members of Christ's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

And also speaking unto the Persons that are to be married, he shall say,

I Require and charge you both (as you will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed) that if either of you know any impediment why you may not be lawfully

lawfully joined together in Matrimony, you do now confeſs it. For be ye well aſſured, that ſo many as are coupled together otherwiſe than God's Word doth allow, are not joined together by God, neither is their Matrimony lawful.

If no Impediment be alledged, then ſhall the Miniſter ſay unto the Man,

M. WILT thou have this woman to thy wedded wife, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou love her, comfort her, honour, and keep her, in ſickneſs, and in health; and forſaking all other, keep thee only unto her, ſo long as you both ſhall live?

The Man ſhall anſwer,
I will.

Then ſhall the Miniſter ſay unto the Woman,

N. WILT thou have this Man to thy wedded Huſband, to live together after God's ordinance, in the holy eſtate of Matrimony? Wilt thou obey him, ſerve him, love, honour, and keep him, in ſickneſs and in health; and forſaking all other, keep thee only unto him, ſo long as you both ſhall live?

The Woman ſhall anſwer,
I will.

Then the Miniſter ſhall cauſe the Man with his Right Hand to take the woman by her Right Hand, and to ſay after him as followeth:

I *M.* take thee *N.* to be my wedded wife, to have and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſs, and in health, to love and to cheriſh, till death us do part, according to God's holy ordinance; and thereto I plight thee my Faith.

Then shall they loose their Hands, and the Woman with her Right Hand taking the Man by his Right Hand, shall likewise say after the Minister:

I *N.* take thee *M.* to be my wedded Husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; and thereto I give thee my Faith.

Then the Minister shall say,

Let us pray.

O Eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this Man and this Woman, whom we bless in thy Name; that as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. *Amen.*

Then shall the Minister join their Right Hands together, and say,

Those whom God hath joined together, let no man put asunder.

Then shall the Minister speak unto the People:

FOrasmuch as *M.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have pledged their faith either to other, and have declared the same by joining of hands; I pronounce that they are Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

And

And the Minister shall add this blessing:

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. *Amen.*

Then the Minister shall say,

Lord, have mercy upon us.

Answ. Christ, have mercy upon us.

Minister. Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name; thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us: And lead us not into temptation; but deliver us from evil. *Amen.*

Minister. O Lord, save thy servant and thy handmaid.

Answer. And let them put their trust in thee.

Minister. O Lord, send them help from thy holy place;

Answer. And evermore defend them.

Minister. Be unto them a tower of strength,

Answer. From the face of their enemy.

Minister. O Lord, hear our prayer;

Answer. And let our cry come unto thee.

Minister.

O God of Abraham, God of Isaac, God of Jacob, bless these thy servants, and sow the seed of eternal life in their hearts, that whatsoever in thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven, and bless them.

And as thou didſt ſend thy bleſſing upon Abraham and Sarah, to their great comfort; ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants; that they obeying thy will, and always being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. *Amen.*

This Prayer next following ſhall be omitted, where the Woman is paſt child-bearing.

O Merciful Lord and heavenly Father, by whoſe gracious gift mankind is increaſed; We beſeech thee, aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitful in the procreation of children, and alſo live together ſo long in godly love and honeſty, that they may ſee their children chriſtianly and virtuouſly brought up, to thy praiſe and honour, through Jeſus Chriſt our Lord. *Amen.*

O God, who by thy mighty power haſt made all things of nothing, who alſo (after other things ſet in order) didſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning: and knitting them together, didſt teach that it ſhould never be lawful to put aſunder thoſe whom thou by Matrimony hadſt made one; O God, who haſt conſecrated the ſtate of Matrimony to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his Church; Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy Word (as Chriſt did love his ſpouſe the Church, who gave himſelf for it, loving and cheriſhing it, even as his own fleſh), and alſo that this woman may be loving and amiable, faithful and obedient to her huſband: and in all quietneſs, ſobriety, and peace, be a follower of holy and godly matrons. O Lord, bleſs them both, and grant them

to

to inherit thy everlasting kingdom, through Jesus Christ our Lord. *Amen.*

Then shall the Minister say,

ALmighty God, who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that ye may please him both in body and soul, and live together in holy love unto your lives end. *Amen.*

The COMMUNION of the SICK.

The Collect.

ALmighty, everliving God, maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; we beseech thee to have mercy upon this thy servant visited with thine hand; and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, if it be thy gracious will; and whensoever *his* soul shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord. *Amen.*

The Epistle. Heb. xii. 5, 6.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. John, v. 24.

VErily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

After which the Elder shall proceed according to the form before prescribed for the Holy Communion, beginning at these words [Ye that do truly, &c.]

At the time of the distribution of the Holy Sacrament, the Elder shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

The Order for the BURIAL of the DEAD.

The Minister meeting the Corpse, and going before it, shall say,

I Am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. *John*, xi. 25, 26.

I Know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another. *Job*, xix. 25, 26, 27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7. *Job*, i. 21.

Then shall be read, Psal. xc.

LORD, thou hast been our refuge from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayest, Come again, ye children of men.

For

For a thouſand years in thy ſight are but as yeſterday; ſeeing that is paſt, as a watch in the night.

As ſoon as thou ſcattereſt them, they are even as a ſleep, and fade away ſuddenly like the graſs.

In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

For we conſume away in thy diſpleaſure; and are afraid at thy wrathful indignation.

Thou haſt ſet our miſdeeds before thee, and our ſecret ſins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow: ſo ſoon paſſeth it away, and we are gone.

But who regardeth the power of thy wrath: for even according to thy fear, ſo is thy diſpleaſure.

So teach us to number our days, that we may apply our hearts unto wiſdom.

Turn thee again, O Lord, at the laſt, and be gracious unto thy ſervants.

O ſatisfy us with thy mercy, and that ſoon; ſo ſhall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou haſt plagued us, and for the years wherein we have ſuffered adverſity.

Shew thy ſervants thy work, and their children thy glory.

And the glorious majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us. O proſper thou our handy-work.

Glory be to the Father, and to the Son, and to the Holy Ghoſt;

As

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

Then shall follow the Lesson taken out of the fifteenth chapter of the first Epistle of Saint Paul *to the* Corinthians.

1 Cor. xv. 20.

NOW is Christ risen from the dead, and become the first-fruits of them that slept For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end when he shall have delivered up the kingdom to God even the Father; when he shall have put down all rule and all authority and power: for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death: for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not: for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up?

up? and with what body do they come? Thou fool, that which thou ſoweſt is not quickened, except it die. And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other grain: But God giveth it a body as it hath pleaſed him, and to every ſeed his own body. All fleſh is not the ſame fleſh: but there is one kind of fleſh of men, another fleſh of beaſts, another of fiſhes, and another of birds. There are alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial is one, and the glory of the terreſtrial is another. There is one glory of the ſun, and another glory of the moon, and another glory of the ſtars: for one ſtar differeth from another ſtar in glory. So alſo is the reſurrection of the dead. It is ſown in corruption; it is raiſed in incorruption: it is ſown in diſhonour, it is raiſed in glory: it is ſown in weakneſs; it is raiſed in power: it is ſown a natural body, it is raiſed a ſpiritual body. There is a natural body, and there is a ſpiritual body. And ſo it is written, The firſt man Adam was made a living ſoul; the laſt Adam was made a quickening ſpirit. Howbeit that was not firſt which is ſpiritual, but that which is natural; and afterward that which is ſpiritual. The firſt man is of the earth, earthy; the ſecond man is the Lord from heaven. As is the earthy, ſuch are they that are earthy: and as is the heavenly, ſuch are they alſo that are heavenly. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly. Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I ſhew you a myſtery; We ſhall not all ſleep, but we ſhall all be changed, in a moment, in the twinkling of an eye, at the laſt trump: For the trumpet ſhall ſound, and the dead ſhall be raiſed

incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, immoveable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.

At the Grave, when the Corpse is laid in the earth, the Minister shall say,

MAN that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not at our last hour for any pains of death to fall from thee.

Then shall be said,

I Heard a voice from heaven, saying unto me, Write; From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

Then ſhall the Miniſter ſay,

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father, who art in heaven; Hallowed be thy Name; Thy kingdom come; Thy will be done on earth, as it is in heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; And lead us not into temptation; But deliver us from evil. *Amen.*

The Collect.

O Merciful God, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life; in whom whoſoever believeth ſhall live, though he die: and whoſoever liveth and believeth in him, ſhall not die eternally: We meekly beſeech thee, O Father, to raiſe us from the death of ſin unto the life of righteouſneſs; that when we ſhall depart this life, we may reſt in him; and at the general reſurrection on the laſt day, may be found acceptable in thy ſight, and receive that bleſſing which thy well-beloved Son ſhall then pronounce to all that love and fear thee, ſaying, Come, ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech thee, O merciful Father, through Jeſus Chriſt our Mediator and Redeemer. *Amen.*

THE grace of our Lord Jeſus Chriſt, and the love of God, and the fellowſhip of the Holy Ghoſt, be with us all evermore. *Amen.*

SELECT

SELECT PSALMS.

THE FIRST DAY.

MORNING PRAYER.

PSALM I.

BLESSED is the man that hath not walked in the counſel of the ungodly, or ſtood in the way of ſinners; and hath not ſat in the ſeat of the ſcornful.

2 But his delight is in the law of the Lord; and in his law will he exerciſe himſelf day and night.

3 He ſhall be like a tree planted by the water-ſide, that will bring forth his fruit in due ſeaſon.

4 His leaf alſo ſhall not wither: and look, whatſoever he doeth it ſhall proſper.

5 As for the ungodly, it is not ſo with them: but they are like the chaff which the wind ſcattereth away from the face of the earth.

6 Therefore the ungodly ſhall not be able to ſtand in the judgment; neither the ſinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly ſhall periſh.

PSALM II.

WHY do the heathen ſo furiouſly rage together: and why do the people imagine a vain thing?

2 The

2 The kings of the earth ſtand up, and the rulers take counſel together, againſt the Lord, and againſt his Anointed.

3 Let us break their bonds aſunder, and caſt away their cords from us.

4 He that dwelleth in heaven ſhall laugh them to ſcorn: the Lord ſhall have them in deriſion.

5 Then ſhall he ſpeak unto them in his wrath, and vex them in his ſore diſpleaſure.

6 Yet have I ſet my king upon my holy hill of Sion.

7 I will declare the decree: the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.

8 Deſire of me, and I ſhall give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion.

9 Thou ſhalt bruiſe them with a rod of iron, and break them in pieces like a potter's veſſel.

10 Be wiſe now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear, and rejoice unto him with reverence.

12 Kiſs the Son, leſt he be angry, and ſo ye periſh from the right way; when his wrath is kindled but a little. Bleſſed are all they that put their truſt in him.

EVENING PRAYER.

PSALM III.

LORD, how are they increaſed that trouble me: many are they that riſe againſt me.

2 Many there are that ſay of my ſoul, There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my glory, and the lifter up of my head.

4 I did call upon the Lord with my voice, and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again; for the Lord sustained me.

6 I will not be afraid for ten thousands of the people, that have set themselves against me round about.

7 Up, Lord, and help me, O my God: for thou smitest all mine enemies upon the cheek-bone; thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord, and thy blessing is upon thy people.

PSALM IV.

HEAR me when I call, O God of my righteousness; thou hast set me at liberty when I was in trouble; have mercy upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after lying.

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will hear me.

4 Stand in awe, and sin not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness, and put your trust in the Lord.

6 There are many that say, Who will shew us any good?

7 Lord, lift thou up the light of thy countenance upon us.

8 Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.

9 I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety.

PSALM

PSALM V.

PONder my words, O Lord: conſider my meditation.

2 O hearken thou unto the voice of my calling, my King, and my God; for unto thee will I make my prayer.

3 My voice ſhalt thou hear betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that haſt no pleaſure in wickedneſs: neither ſhall any evil dwell with thee.

5 Such as be fooliſh ſhall not ſtand in thy ſight; for thou hateſt all them that work vanity.

6 Thou ſhalt deſtroy them that ſpeak lies: the Lord will abhor both the blood-thirſty and deceitful man.

7 But as for me, I will come into thine houſe, even upon the multitude of thy mercy; and in thy fear will I worſhip toward thy holy temple.

8 Lead me, O Lord, in thy righteouſneſs, becauſe of mine enemies: make thy way plain before my face.

9 And let all them that put their truſt in thee rejoice: they ſhall ever be giving of thanks, becauſe thou defendeſt them; they that love thy Name, ſhall be joyful in thee.

10 For thou, Lord, wilt give thy bleſſing unto the righteous; and with thy favourable kindneſs wilt thou defend him, as with a ſhield.

MORNING PRAYER.

PSALM VI.

O Lord, rebuke me not in thine indignation; neither chaſten me in thy diſpleaſure.

2 Have

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me; for my bones are vexed.

3 My soul also is sore troubled; but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembereth thee: and who will give thee thanks in the pit?

6 I am weary of my groaning; every night wash I my bed, and water my couch with my tears.

7 My beauty is gone for very trouble, and worn away because of all mine enemies.

8 Away from me, all ye that work vanity; for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

Psalm VII.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me;

2 Lest he devour my soul like a lion, and tear it in pieces while there is none to help.

3 O Lord my God, if I have done any such thing, or if there be any wickedness in my hands;

4 If I have rewarded evil unto him that dealt friendly with me: (yea, I have delivered him that without any cause is mine enemy;)

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, and lift up thyself, because of the indignation of mine enemies: arise up for

for me in the judgment that thou haſt commanded.

7 And ſo ſhall the congregation of the people come about thee: for their ſakes therefore lift up thyſelf again.

8 The Lord ſhall judge the people; give ſentence with me, O Lord, according to my righteouſneſs, and according to the innocency that is in me.

9 O let the wickedneſs of the ungodly come to an end; but guide thou the juſt.

10 For the righteous God trieth the very hearts and reins.

11 My help cometh of God; who preſerveth them that are true of heart.

12 God is a righteous judge, ſtrong, and patient; and God is provoked every day.

13 If a man will not turn, he will whet his ſword: he hath bent his bow, and made it ready.

14 He hath prepared for him the inſtruments of death: he ordaineth his arrows againſt the perſecutors.

15 Behold, he travaileth with miſchief: he hath conceived ſorrow, and brought forth ungodlineſs.

16 He hath graven and digged up a pit, and is fallen himſelf into the deſtruction that he made for others.

17 I will give thanks unto the Lord, according to his righteouſneſs; and I will praiſe the Name of the Lord moſt High.

EVENING PRAYER.

PSALM VIII.

O Lord our Governor, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies; that thou mightest still the enemy and the avenger.

3 I will consider thy heavens, even the works of thy fingers; the moon and the stars which thou hast ordained.

4 What is man, that thou art mindful of him; and the son of man, that thou visitest him?

5 Thou madest him lower than the angels, to crown him with glory and honour.

6 Thou makest him to have dominion over the works of thy hands; and thou hast put all things in subjection under his feet:

7 All sheep and oxen; yea, and the beasts of the field;

8 The fowls of the air, and the fishes of the sea; and whatsoever passeth through the paths of the seas.

9 O Lord our Governor, how excellent is thy name in all the world?

PSALM IX.

I Will give thanks unto thee, O Lord, with my whole heart; I will speak of all thy marvellous works.

2 I will be glad and rejoice in thee; yea, my songs will I make of thy Name, O thou most Highest.

3 While mine enemies are driven back, they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause; thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly; thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetual

perpetual end; even as the cities which thou haſt deſtroyed; their memorial is periſhed with them.

7 But the Lord ſhall endure for ever; he hath alſo prepared his ſeat for judgment.

8 For he ſhall judge the world in righteouſneſs, and miniſter true judgment unto the people.

9 The Lord will alſo be a defence for the oppreſſed, even a refuge in due time of trouble.

10 And they that know thy Name will put their truſt in thee; for thou, Lord, haſt never failed them that ſeek thee.

11 O praiſe the Lord, who dwelleth in Sion; ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembereth them, and forgetteth not the complaint of the humble.

13 Have mercy upon me, O Lord; conſider the trouble which I ſuffer of them that hate me; thou that lifteſt me up from the gates of death;

14 That I may ſhew all thy praiſes within the ports of the daughter of Sion: I will rejoice in thy ſalvation.

15 The heathen are ſunk down in the pit that they made: in the ſame net which they hid privily is their foot taken.

16 The Lord is known to execute judgment: the ungodly is trapped in the work of his own hands.

17 The wicked ſhall be turned into hell, and all the people that forget God.

18 For the poor ſhall not alway be forgotten; the patient abiding of the meek ſhall not periſh for ever.

19 Up, Lord, and let not man have the upper hand; let the heathen be judged in thy ſight.

20 Put them in fear, O Lord, that the heathen may know themſelves to be but men.

MORNING PRAYER.

PSALM X.

WHY ſtandeſt thou ſo far off, O Lord, and hideſt thy face in the needful time of trouble?

2 The ungodly for his own luſt doth perſecute the poor; they ſhall be taken in the crafty wilineſs that they have imagined.

3 For the ungodly hath made boaſt of his own heart's deſire, and ſpeaketh good of the covetous, whom God abhorreth.

4 The ungodly is ſo proud, that he careth not for God; neither is God in all his thoughts.

5 His ways are alway grievous: thy judgments are far above out of his ſight, and therefore defieth he all his enemies.

6 Ariſe, O Lord God, and liſt up thine hand; forget not the poor.

7 Wherefore ſhould the wicked blaſpheme God, while he doth ſay in his heart, Tuſh, thou, God, careſt not for it?

8 Surely thou haſt ſeen it; for thou beholdeſt ungodlineſs and wrong.

9 That thou mayeſt take the matter into thy hand, the poor committeth himſelf unto thee; for thou art the helper of the friendleſs.

10 Break thou the power of the ungodly and malicious; take away his ungodlineſs, and thou ſhalt find none.

11 The Lord is King for ever and ever; and the heathen are periſhed out of the land.

12 Lord, thou haſt heard the deſire of the poor; thou prepareſt their heart, and thine ear hearkeneth thereto;

13 To help the fatherleſs and poor unto their right, that the man of the earth be no more exalted againſt them.

PSALM

Psalm XI.

IN the Lord put I my truſt; how ſay ye then to my ſoul, that ſhe ſhould flee as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver, that they may privily ſhoot at them who are true of heart.

3 If the foundations be deſtroyed, what can the righteous do?

4 The Lord is in his holy temple; the Lord's ſeat is in heaven.

5 His eyes conſider the poor, and his eye-lids try the children of men.

6 The Lord trieth the righteous; but the ungodly, and him that delighteth in wickedneſs, doth his ſoul abhor.

7 Upon the ungodly he ſhall rain ſnares, fire and brimſtone, ſtorm and tempeſt: this ſhall be their portion to drink.

8 For the righteous Lord loveth righteouſneſs; his countenance will behold the thing that is juſt.

Psalm XII.

HELP me, Lord, for the faithful are miniſhed from among the children of men.

2 They talk of vanity every one with his neighbour; they do but flatter with their lips, and diſſemble in their double heart.

3 The Lord ſhall root out all deceitful lips, and the tongue that ſpeaketh proud things;

4 Which have ſaid, With our tongue will we prevail; we are they that ought to ſpeak; who is lord over us?

5 Now for the comfortleſs troubles ſake of the needy, and becauſe of the deep-ſighing of the poor;

6 I will up, ſaith the Lord, and will help every one from him that ſwelleth againſt him, and will ſet him at reſt.

7 The words of the Lord are pure words, even as the ſilver which from the earth is tried, and purified ſeven times in the fire.

8 Thou ſhalt keep them, O Lord; thou ſhalt preſerve them from this generation for ever.

9 The ungodly walk on every ſide; when they are exalted, the children of men are put to rebuke.

EVENING PRAYER.

Psalm XIII.

HOW long wilt thou forget me, O Lord, for ever? how long wilt thou hide thy face from me?

2 How long ſhall I ſeek counſel in my ſoul, and be ſo vexed in my heart? how long ſhall mine enemies triumph over me?

3 Conſider, and hear me, O Lord my God; lighten mine eyes, that I ſleep not in death.

4 Leſt mine enemy ſay, I have prevailed againſt him, for if I be caſt down, they that trouble me will rejoice at it.

5 But my truſt is in thy mercy; and my heart is joyful in thy ſalvation.

6 I will ſing of the Lord, becauſe he hath dealt ſo lovingly with me; yea, I will praiſe the Name of the Lord moſt Higheſt.

Psalm XV.

LORD, who ſhall dwell in thy tabernacle; or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life, and

doeth the thing which is right, and ſpeaketh the truth from his heart;

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour, and hath not ſlandered his neighbour.

4 He that ſetteth not by himſelf, but is lowly in his own eyes, and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not, though it were to his own hindrance.

6 He that hath not given his money upon uſury, nor taken reward againſt the innocent.

7 Whoſo doeth theſe things ſhall never fall.

PSALM XVI.

PReſerve me, O God, for in thee have I put my truſt.

2 O my ſoul, thou haſt ſaid unto the Lord, Thou art my God; my goodneſs extendeth not to thee.

3 All my delight is upon the ſaints that are in the earth; and upon ſuch as excel in virtue.

4 But they that run after another god ſhall have great trouble.

5 Their drink-offerings of blood will I not offer; neither make mention of their names within my lips.

6 The Lord himſelf is the portion of mine inheritance, and of my cup: thou ſhalt maintain my lot.

7 The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins alſo chaſten me in the night-ſeaſon.

9 I have ſet God always before me; for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory rejoiced; my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leave my ſoul in hell; neither ſhalt thou ſuffer thy Holy One to ſee corruption.

12 Thou ſhalt ſhew me the path of life; in thy preſence is the fulneſs of joy; and at thy right hand there is pleaſure for evermore.

MORNING PRAYER.

PSALM XVII.

HEAR the right, O Lord, conſider my complaint, and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my ſentence come forth from thy preſence, and let thine eyes look upon the thing that is equal.

3 Thou haſt proved, and viſited mine heart in the night-ſeaſon; thou haſt tried me, and ſhalt find no wickedneſs in me; for I am utterly purpoſed that my mouth ſhall not offend.

4 Becauſe of men's works that are done againſt the words of thy lips, I have kept me from the ways of the deſtroyer.

5 O hold thou up my goings in thy paths, that my footſteps ſlip not.

6 I have called upon thee, O God, for thou ſhalt hear me: incline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving-kindneſs, O thou that ſaveſt by thy right hand them who put their truſt in thee, from thoſe that riſe up againſt them.

8 Keep me as the apple of an eye; hide me under the ſhadow of thy wings.

9 Ariſe, O Lord, and deliver my ſoul from the wicked, who is thy ſword:

10 From men who are thy hand, O Lord; from men of the world, who have their portion in this life,

life, and whose belly thou fillest with thy hid treasure.

11 They have children at their desire, and leave the rest of their substance for their babes.

12 But as for me, I will behold thy presence in righteousness; and when I awake up after thy likeness, I shall be satisfied with it.

Psalm XVIII. Part 1.

I Will love thee, O Lord, my strength; the Lord is my stony rock and my defence, my Saviour, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, who is worthy to be praised; so shall I be safe from mine enemies.

3 The sorrows of death compassed me, and the overflowings of ungodliness made me afraid.

4 The pains of hell came about me; the snares of death overtook me.

5 In my trouble I will call upon the Lord, and complain unto my God.

6 So shall he hear my voice out of his holy temple; and my complaint shall come before him: it shall enter even into his ears.

7 The earth trembled and quaked; the very foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out in his presence, and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also, and came down; and it was dark under his feet.

10 He rode upon the cherubims, and did fly; he came flying upon the wings of the wind.

11 He made darkness his secret place; his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightneſs of his preſence his clouds removed; hailſtones and coals of fire.

13 The Lord alſo thundered out of heaven, and the Higheſt gave his thunder; hailſtones, and coals of fire.

14 He ſent out his arrows, and ſcattered them; he caſt forth lightnings, and deſtroyed them.

15 The ſprings of waters were ſeen, and the foundations of the round world were diſcovered at thy chiding, O Lord; at the blaſting of the breath of thy diſpleaſure.

16 He ſhall ſend down from on high to fetch me, and ſhall take me out of many waters.

17 He ſhall deliver me from my ſtrongeſt enemy, and from them who hate me; for they are too mighty for me.

18 They prevented me in the day of my trouble; but the Lord was my upholder.

19 He brought me forth alſo into a place of liberty; he brought me forth, even becauſe he had a favour unto me.

20 The Lord ſhall reward me after my righteous dealing; according to the cleanneſs of my hands ſhall he recompenſe me.

21 Becauſe I have kept the ways of the Lord, and have not forſaken my God, as the wicked doth.

22 For I have an eye unto all his laws, and will not caſt out his commandments from me.

23 I was alſo uncorrupt before him, and eſchewed mine own wickedneſs.

24 Therefore ſhall the Lord reward me after my righteous dealing, and according unto the cleanneſs of my hands in his eye-ſight.

EVENING PRAYER.

PSALM XVIII. Part 2.

THOU shalt light my candle; the Lord my God shall make my darkness to be light.

2 The way of God is an undefiled way; the word of the Lord also is tried in the fire; he is the defender of all them that put their trust in him.

3 For who is God but the Lord; or who hath any strength except our God?

4 It is God that girdeth me with strength of war, and maketh my way perfect.

5 He maketh my feet like harts feet, and setteth me up on high.

6 He teacheth mine hands to fight, and mine arms shall break even a bow of steel.

7 Thou hast given me the defence of thy salvation; thy right hand also shall hold me up, and thy loving correction shall make me great.

8 Thou shalt make room enough under me for to go, that my footsteps shall not slide.

9 The Lord liveth; and blessed be my strong Helper; and praised be the God of my salvation.

10 It is he that delivereth me from my cruel enemies, and setteth me up above mine adversaries: thou shalt deliver me from the wicked man.

11 For this cause will I give thanks unto thee, O Lord, among the Gentiles, and sing praises unto thy Name.

PSALM XIX.

THE heavens declare the glory of God, and the firmament sheweth his handy-work.

2 One day telleth another, and one night certifieth another.

3 There is neither ſpeech nor language, but their voices are heard among them.

4 Their ſound is gone out into all lands, and their words into the ends of the world.

5 In them hath he ſet a tabernacle for the ſun, which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his courſe.

6 It goeth forth from the uttermoſt part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the ſoul: the teſtimony of the Lord is ſure, and giveth wiſdom unto the ſimple.

8 The ſtatutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true, and righteous altogether.

10 More to be deſired are they than gold, yea, than much fine gold: ſweeter alſo than honey, and the honey-comb.

11 Moreover by them is thy ſervant taught, and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanſe thou me from my ſecret faults.

13 Keep thy ſervant alſo from preſumptuous ſins, leſt they get the dominion over me: ſo ſhall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy ſight,

15 O Lord, my Strength, and my Redeemer.

MORNING

MORNING PRAYER.

PSALM XX.

THE Lord hear thee in the day of trouble: the Name of the God of Jacob defend thee:

2 Send thee help from the sanctuary, and strengthen thee out of Sion.

3 We will rejoice in thy salvation, and triumph in the Name of the Lord our God: the Lord perform all thy petitions.

4 Now know I, that the Lord helpeth his Anointed, and will hear him from his holy heaven; even with the wholesome strength of his right hand.

5 Some put their trust in chariots, and some in horses; but we will remember the name of the Lord our God.

6 They are brought down, and fallen; but we are risen, and stand upright.

7 Save, Lord, and hear us, O King of heaven, when we call upon thee.

PSALM XXII. Part I.

MY God, my God, look upon me; why hast thou forsaken me; and art so far from my health, and from the words of my complaint?

2 O my God, I cry in the day-time, but thou hearest not: and in the night-season also I take no rest.

3 And thou continuest holy, O thou Worship of Israel.

4 Our fathers hoped in thee, they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm, and no man; a very ſcorn of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorn: they ſhoot out their lips, and ſhake their heads, ſaying,

8 He truſted in God, that he would deliver him: let him deliver him, if he will have him.

9 But thou art he that took me out of my mother's womb: thou waſt my hope when I hanged yet upon my mother's breaſts.

10 I have been left unto thee ever ſince I was born: thou art my God, even from my mother's womb.

11 O go not from me, for trouble is hard at hand, and there is none to help me.

12 I am poured out like water, and all my bones are out of joint: my heart alſo in the midſt of my body is even like melting wax.

13 My ſtrength is dried up like a potſherd, and my tongue cleaveth to my gums; and thou ſhalt bring me into the duſt of death.

14 They pierced my hands and my feet; I may tell all my bones; they ſtand ſtaring and looking upon me.

15 They part my garments among them, and caſt lots upon my veſture.

16 But be not thou far from me, O Lord: thou art my ſuccour; haſte thee to help me.

17 Deliver my ſoul from the ſword: my darling from the power of the dog.

18 Save me from the lion's mouth: thou haſt heard me alſo from among the horns of the unicorns.

EVENING PRAYER.

PSALM XXII. Part II.

I Will declare thy Name unto my brethren: in the midst of the congregation will I praise thee.

2 O praise the Lord, ye that fear him: magnify him, all ye of the seed of Jacob; and fear him, all ye seed of Israel.

3 For he hath not despised, or abhorred the low estate of the poor: he hath not hid his face from him; but when he called unto him, he heard him.

4 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

5 The poor shall eat, and be satisfied: they that seek after the Lord, shall praise him; your heart shall live for ever.

6 All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before him.

7 For the kingdom is the Lord's, and he is the Governor among the people.

8 All they that go down into the dust, shall kneel before him: and no man hath quickened his own soul.

9 A seed shall serve him: they shall be counted unto the Lord for a generation.

10 They shall come, and the heavens shall declare his righteousness, unto a people that shall be born, whom the Lord hath made.

PSALM XXIII.

THE Lord is my shepherd; therefore can I lack nothing.

2 He shall feed me in a green pasture, and lead me forth beside the waters of comfort.

3 He

3 He ſhall convert my ſoul, and bring me forth in the paths of righteouſneſs for his Name's ſake.

4 Yea, though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me; thy rod and thy ſtaff comfort me.

5 Thou ſhalt prepare a table before me againſt them that trouble me: thou haſt anointed my head with oil, and my cup ſhall be full.

6 Surely thy loving-kindneſs and mercy ſhall follow me all the days of my life; and I will dwell in the houſe of the Lord for ever.

PSALM XXIV.

THE earth is the Lord's, and all that therein is: the compaſs of the world, and they that dwell therein.

2 For he hath founded it upon the ſeas, and prepared it upon the floods.

3 Who ſhall aſcend into the hill of the Lord; or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord; and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him; even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in.

8 Who is the King of glory? it is the Lord ſtrong and mighty, even the Lord mighty in battle.

9 Lift up your heads, O ye gates, and be ye lift up, ye everlaſting doors; and the King of glory ſhall come in.

10 Who is the King of glory? even the Lord of hoſts, he is the King of glory.

MORNING

MORNING PRAYER.

PSALM XXV.

UNTO thee, O Lord, will I lift up my ſoul; my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed; but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy ways, O Lord; and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation; in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies, and thy loving-kindneſſes, which have been ever of old.

6 O remember not the ſins and offences of my youth; but according to thy mercy think thou upon me, O Lord, for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment; and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercy and truth, unto ſuch as keep his covenant, and his teſtimonies.

10 For thy Name's ſake, O Lord, be merciful unto my ſin, for it is great.

11 What man is he that feareth the Lord? Him ſhall he teach in the way that he ſhall chooſe.

12 His ſoul ſhall dwell at eaſe; and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among them that fear him; and he will ſhew them his covenant.

14 Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me; for I am desolate, and in misery.

16 The sorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adversity and misery; and forgive me all my sin.

18 O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

19 Let perfectness and righteous dealing wait upon me; for my hope hath been in thee.

20 Deliver Israel, O God, out of all his troubles.

PSALM XXVI.

BE thou my Judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try out my reins, and my heart.

3 For thy loving-kindness is ever before mine eyes, and I will walk in thy truth.

4 I have not dealt with vain persons; neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked, and will not sit among the ungodly.

6 I will wash my hands in innocency, O Lord, and so will I go to thine altar;

7 That I may shew the voice of thanksgiving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners, nor my life with the blood-thirsty.

10 As for me, I will walk innocently: O deliver me, and be merciful unto me.

11 My

11 My foot ſtandeth right: I will praiſe the Lord in the congregations.

EVENING PRAYER.

PSALM XXVII.

THE Lord is my light and my ſalvation, whom then ſhall I fear: the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked even mine enemies, and my foes came upon me to eat up my fleſh, they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhall not my heart be afraid: and though there roſe up war againſt me, yet will I put my truſt in him.

4 One thing have I deſired of the Lord, which I will require: even that I may dwell in the houſe of the Lord all the days of my life, to behold the fair beauty of the Lord, and to viſit his temple.

5 For in the time of trouble he ſhall hide me in his tabernacle: yea, in the ſecret place of his dwelling ſhall he hide me, and ſet me up upon a rock of ſtone.

6 And now ſhall he lift up mine head above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſs: I will ſing, and ſpeak praiſes unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

9 My heart hath talked of thee, Seek ye my face: thy face, Lord, will I ſeek.

10 O hide not thou thy face from me, nor caſt thy ſervant away in diſpleaſure.

11 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

12 When

12 When my father and my mother forſake me, the Lord taketh me up.

13 Teach me thy way, O Lord; and lead me in the right way, becauſe of mine enemies.

14 Deliver me not over into the will of mine adverſaries; for there are falſe witneſſes riſen up againſt me, and ſuch as ſpeak wrong.

15 I ſhould utterly have fainted, but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

16 O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart; and put thou thy truſt in the Lord.

PSALM XXVIII.

UNTO thee, will I cry, O Lord, my ſtrength: think no ſcorn of me; leſt if thou make as though thou heareſt not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands towards the mercy-ſeat of thy holy temple.

3 O pluck me not away, neither deſtroy me with the ungodly and wicked doers, who ſpeak friendly to their neighbours, but imagine miſchief in their hearts.

4 Praiſed be the Lord, for he hath heard the voice of my humble petitions.

5 The Lord is my ſtrength, and my ſhield; my heart hath truſted in him, and I am helped: therefore my heart danceth for joy, and in my ſong will I praiſe him.

6 The Lord is my ſtrength, and he is the wholeſome defence of his Anointed.

7 O ſave thy people, and give thy bleſſing unto thine inheritance: feed them, and ſet them up for ever.

MORNING

MORNING PRAYER.

Psalm XXIX.

BRING unto the Lord, O ye mighty, bring young rams unto the Lord: aſcribe unto the Lord glory and ſtrength.

2 Give the Lord the honour due unto his Name: worſhip the Lord with holy worſhip.

3 It is the Lord that commandeth the waters; it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the ſea; the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He maketh them alſo to ſkip like a calf: Libanus alſo, and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire; the voice of the Lord ſhaketh the wilderneſs: yea, the Lord ſhaketh the wilderneſs of Kadeſh.

8 The voice of the Lord maketh the hinds to bring forth young, and diſcovereth the thick buſhes: in his temple doth every man ſpeak of his honour.

9 The Lord ſitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord ſhall give ſtrength unto his people: the Lord ſhall give his people the bleſſing of peace.

Psalm XXX.

I Will magnify thee, O Lord, for thou haſt ſet me up, and not made my foes to triumph over me.

2 O Lord, my God, I cried unto thee, and thou haſt healed me.

3 Thou,

3 Thou, Lord, hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord, O ye Saints of his, and give thanks unto him for a remembrance of his holiness.

5 For his wrath endureth but the twinkling of an eye; and in his pleasure is life: heaviness may endure for a night, but joy cometh in the morning

6 And in my prosperity I said, I shall never be removed: thou, Lord, of thy goodness hadst made my hill so strong.

7 Thou didst turn thy face from me, and I was troubled.

8 Then cried I unto thee, O Lord, and gat me to my Lord right humbly.

9 What profit is there in my blood, when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercy upon me: Lord, be thou my helper.

12 Thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

EVENING PRAYER.

PSALM XXXI.

IN thee, O Lord, have I put my trust: let me never be put to confusion; deliver me in thy righteousness.

2 Bow

2 Bow down thine ear to me; make haſte to deliver me.

3 And be thou my ſtrong rock and houſe of defence, that thou mayeſt ſave me.

4 For thou art my ſtrong rock and my caſtle: be thou alſo my guide, and lead me for thy Name's ſake.

5 Draw me out of the net that they have laid privily for me, for thou art my ſtrength.

6 Into thy hands I commend my ſpirit; for thou haſt redeemed me, O Lord, thou God of truth.

7 I will be glad, and rejoice in thy mercy; for thou haſt conſidered my trouble, and haſt known my ſoul in adverſities.

8 Thou haſt not ſhut me up into the hand of the enemy; but haſt ſet my feet in a large room.

9 My hope hath been in thee, O Lord: I have ſaid, Thou art my God.

10 My time is in thy hand; deliver me from the hand of mine enemies, and from them that perſecute me.

11 Shew thy ſervant the light of thy countenance, and ſave me for thy mercies ſake.

12 O how plentiful is thy goodneſs which thou haſt laid up for them that fear thee; and that thou haſt prepared for them that put their truſt in thee, even before the ſons of men!

13 Thou ſhalt hide them privily by thine own preſence from the provoking of all men: thou ſhalt keep them ſecretly in thy tabernacle from the ſtrife of tongues.

14 O love the Lord, all ye his Saints; for the Lord preſerveth them that are faithful, and plenteouſly rewardeth the proud doer.

15 Be ſtrong, and he ſhall eſtabliſh your heart, all ye that put your truſt in the Lord.

PSALM XXXII.

BLeſſed is he whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin; and in whoſe ſpirit there is no guile.

3 For while I held my tongue, my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night, and my moiſture is like the drought in ſummer.

5 I will acknowledge my ſin unto thee, and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord; and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his prayer unto thee, in a time when thou mayeſt be found: but in the great water-floods they ſhall not come nigh him.

8 Thou art a place to hide me in; thou ſhalt preſerve me from trouble: thou ſha't compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt go; and I will guide thee with mine eye.

10 Be ye not like to horſe and mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly; but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyful, all ye that are true of heart.

MORNING PRAYER.

PSALM XXXIII.

REjoice in the Lord, O ye righteous; for it becometh well the juſt to be thankful.

2 Sing unto the Lord a new ſong: ſing praiſes luſtily unto him with a good courage.

3 For the word of the Lord is true; and all his works are faithful.

4 He loveth righteouſneſs and judgment: the earth is full of the goodneſs of the Lord.

5 By the word of the Lord were the heavens made; and all the hoſts of them by the breath of his mouth.

6 He gathereth the waters of the ſea together, as it were upon an heap; and layeth up the deep, as in a treaſure-houſe.

7 Let all the earth fear the Lord: ſtand in awe of him, all ye that dwell in the world;

8 For he ſpake, and it was done: he commanded, and it ſtood faſt.

9 The Lord bringeth the counſel of the heathen to nought, and maketh the devices of the people to be of none effect, and caſteth out the counſels of princes.

10 The counſel of the Lord ſhall endure for ever, and the thoughts of his heart from generation to generation.

11 Bleſſed are the people whoſe God is the Lord Jehovah: and bleſſed are the folk that he hath choſen to him, to be his inheritance.

12 The Lord looked down from heaven, and beheld all the children of men: from the habitation of his dwelling he conſidereth all them that dwell on the earth.

13 He faſhioneth all the hearts of them, and underſtandeth all their works.

14 There

14 There is no king that can be saved by the multitude of an host: neither is any mighty man delivered by much strength.

15 A horse is counted but a vain thing to save a man; neither shall he deliver any man by his great strength.

16 Behold, the eye of the Lord is upon them that fear him, and upon them that put their trust in his mercy;

17 To deliver their soul from death, and to feed them in the time of dearth.

18 Our soul hath patiently tarried for the Lord; for he is our help and our shield.

19 For our heart shall rejoice in him; because we have hoped in his holy Name.

20 Let thy merciful kindness, O Lord, be upon us; like as we do put our trust in thee.

EVENING PRAYER.

PSALM XXXIV.

I Will alway give thanks unto the Lord: his praise shall ever be in my mouth.

2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

3 O praise the Lord with me, and let us magnify his Name together.

4 I sought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened; and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and saveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him, and delivereth them.

8 O taste, and see, how gracious the Lord is: blessed is the man that trusteth in him.

9 O

9 O fear the Lord, ye that are his saints; for they that fear him lack nothing.

10 The lions do lack and suffer hunger: but they who seek the Lord, shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that desireth to live, and would fain see good days?

13 Keep thy tongue from evil, and thy lips, that they speak no guile.

14 Eschew evil, and do good; seek peace, and ensue it.

15 The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

16 The countenance of the Lord is against them that do evil, to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart, and will save such as are of an humble spirit.

19 Great are the troubles of the righteous; but the Lord delivereth him out of all.

20 He keepeth all his bones, so that not one of them is broken.

21 But misfortune shall slay the ungodly; and they that hate the righteous shall be desolate.

22 The Lord delivereth the souls of his servants; and all they that put their trust in him shall not be destitute.

PSALM XXXV.

PLEAD thou my cause, O Lord, with them that strive with me; and fight thou against them that fight against me.

2 Lay hand upon the ſhield and buckler, and ſtand up to help me.

3 Bring forth the ſpear, and ſtop the way againſt them that perſecute me: ſay unto my ſoul, I am thy ſalvation.

4 My ſoul, be joyful in the Lord: it ſhall rejoice in his ſalvation.

5 All my bones ſhall ſay, Lord, who is like unto thee; who deliverest the poor from him that is too ſtrong for him; yea, the poor, and him that is in miſery, from him that ſpoileth him.

6 I will give thee thanks in the great congregation: I will praiſe thee among much people.

7 Let them be glad and rejoice that favour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord, who hath pleaſure in the proſperity of his ſervant.

8 And as for my tongue, it ſhall be talking of thy righteouſneſs, and of thy praiſe, all the day long.

MORNING PRAYER.

PSALM XXXVI.

THY mercy, O Lord, reacheth unto the heavens; and thy faithfulneſs unto the clouds.

2 Thy righteouſneſs ſtandeth like the ſtrong mountains: thy judgments are like the great deep.

3 Thou, Lord, ſhalt ſave both man and beaſt. How excellent is thy mercy, O God! and the children of men ſhall put their truſt under the ſhadow of thy wings!

4 They ſhall be ſatisfied with the plenteouſneſs of thy houſe; and thou ſhalt give them drink of thy pleaſures, as out of the river.

5 For with thee is the well of life; and in thy light ſhall we ſee light.

6 O continue forth thy loving kindneſs unto them that know thee, and thy righteouſneſs unto them that are true of heart.

7 O let not the foot of pride come againſt me; and let not the hand of the ungodly caſt me down.

8 There are they fallen, all that work wickedneſs: they are caſt down, and ſhall not be able to ſtand.

PSALM XXXVII. Part I.

FRET not thyſelf becauſe of the ungodly; neither be thou envious againſt the evil doers.

2 For they ſhall ſoon be cut down like the graſs; and be withered even as the green herb.

3 Put thou thy truſt in the Lord, and be doing good: dwell in the land, and verily thou ſhalt be fed.

4 Delight thou in the Lord; and he ſhall give thee thy heart's deſire.

5 Commit thy way unto the Lord, and put thy truſt in him, and he ſhall bring it to paſs.

6 He ſhall make thy righteouſneſs as clear as the light; and thy juſt dealing as the noon-day.

7 Hold thee ſtill in the Lord, and abide patiently upon him; but grieve not thyſelf at him whoſe way doth proſper, at the man that doeth after evil counſels.

8 Leave off from wrath, and let go diſpleaſure: fret not thyſelf, elſe ſhalt thou be moved to do evil.

9 Wicked doers ſhall be rooted out; and they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the ungodly ſhall be clean gone; thou ſhalt look after his place, and he ſhall be away.

11 But the meek-ſpirited ſhall poſſeſs the earth, and ſhall be refreſhed in the multitude of peace.

12 The ungodly seeketh counsel against the just, and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn; for he hath seen that his day is coming.

14 A small thing that the righteous hath, is better than great riches of the ungodly.

15 For the arms of the ungodly shall be broken; and the Lord upholdeth the righteous.

16 The Lord knoweth the days of the godly; and their inheritance shall endure for ever.

17 They shall not be confounded in the perilous time; and in the days of dearth they shall have enough.

18 As for the ungodly they shall perish, and the enemies of the Lord shall consume as the fat of lambs; yea, even as the smoke shall they consume away.

19 The ungodly borroweth, and payeth not again; but the righteous is merciful and liberal.

20 Such as are blessed of God shall possess the land; and they that are cursed of him shall be rooted out.

EVENING PRAYER.

PSALM XXXVII. Part II.

THE Lord ordereth a good man's going, and maketh his way acceptable to himself.

2 Though he fall, he shall not be cast away; for the Lord upholdeth him with his hand.

3 I have been young, and now am old; and yet saw I never the righteous forsaken, nor his seed begging their bread.

4 The righteous is ever merciful, and lendeth; and his seed is blessed.

5 Flee from evil, and do the thing that is good, and dwell for evermore.

6 For

6 For the Lord loveth the thing that is right: he forſaketh not his ſaints; but they are preſerved for ever.

7 The unrighteous ſhall be puniſhed: as for the ſeed of the ungodly, it ſhall be rooted out.

8 The righteous ſhall inherit the land, and dwell therein for ever.

9 The mouth of the righteous is exerciſed in wiſdom; and his tongue will be talking of judgment.

10 The law of his God is in his heart; and his goings ſhall not ſlide.

11 The ungodly ſeeth the righteous, and ſeeketh occaſion to ſlay him.

12 The Lord will not leave him in his hand; nor condemn him when he is judged.

13 Hope thou in the Lord, and keep his way, and he ſhall promote thee, that thou ſhalt poſſeſs the land: when the ungodly ſhall periſh, thou ſhalt ſee it.

14 I myſelf have ſeen the ungodly in great power, and flouriſhing like a green bay-tree.

15 I went by, and lo, he was gone: I ſought him, but his place could no where be found.

16 Keep innocency, and take heed unto the thing that is right; for that ſhall bring a man peace at the laſt.

17 As for the tranſgreſſors, they ſhall periſh together: and the end of the ungodly is, they ſhall be rooted out at the laſt.

18 But the ſalvation of the righteous cometh of the Lord; who is alſo their ſtrength in the time of trouble.

19 And the Lord ſhall ſtand by them, and ſave them: he ſhall deliver them from the ungodly, and ſhall ſave them, becauſe they put their truſt in him.

PSALM XXXVIII.

PUT me not to rebuke, O Lord, in thine anger; neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me, and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure; neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head, and are like a ſore burden, too heavy for me to bear.

5 My wounds ſtink, and are corrupt, through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery, that I go mourning all the day long.

7 I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

8 Lord, thou knoweſt all my deſire; and my groaning is not hid from thee.

9 My heart panteth, my ſtrength hath failed me, and the ſight of mine eyes is gone from me.

10 My lovers and my neighbours did ſtand looking upon my trouble; and my kinſmen ſtood afar off.

11 In thee, O Lord, have I put my truſt: thou ſhalt anſwer for me, O Lord my God.

12 I will confeſs my wickedneſs, and be ſorry for my ſin.

13 Forſake me not, O Lord my God: be not thou far from me.

14 Haſte thee to help me, O Lord God of my ſalvation.

MORNING

MORNING PRAYER.

PSALM XXXIX.

I Said, I will take heed to my ways, that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle, while the ungodly is in my ſight.

3 I held my tongue and ſpake nothing: I kept ſilence, yea, even from good words; but it was pain and grief to me.

4 My heart was hot within me; and while I was thus muſing, the fire kindled; and at the laſt I ſpake with my tongue;

5 Lord, let me know my end, and the number of my days, that I may be certified how long I have to live.

6 Behold, thou haſt made my days as it were a ſpan long; and mine age is even as nothing in reſpect of thee; and verily, every man living is altogether vanity.

7 For man walketh in a vain ſhadow, and diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

8 And now, Lord, what is my hope? truly my hope is even in thee.

9 Deliver me from all mine offences; and make me not a rebuke unto the fooliſh.

10 I became dumb, and opened not my mouth; for it was thy doing.

11 Take thy plague away from me: I am even conſumed by the means of thy heavy hand.

12 When thou with rebukes doſt chaſten man for ſin, thou makeſt his beauty to conſume away, like as it were a moth fretting a garment: every man therefore is but vanity.

13 Hear my prayer, O Lord, and with thine

ears consider my calling: hold not thy peace at my tears;

14 For I am a stranger with thee, and a sojourner, as all my fathers were.

15 O spare me a little, that I may recover my strength; before I go hence, and be no more seen.

PSALM XL.

I Waited patiently for the Lord, and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay; and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth, even a thanksgiving unto our God.

4 Many shall see it, and fear, and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord, and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are the wonderous works which thou hast done, like as are also thy thoughts, which are to us-ward; and yet there is no man that ordereth them unto thee.

7 If I should declare them, and speak of them, they would be more than I am able to express.

8 Sacrifice and meat-offering thou wouldest not; but mine ears hast thou opened.

9 Burnt-offerings and sacrifice for sin hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfil thy will, O my God: I am content to do it; yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart:

heart: my talk hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercy and truth from the great congregation.

14 Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sins have taken such hold upon me, that I am not able to look up: yea, they are more in number than the hairs of my head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste, O Lord, to help me.

17 Let all those that seek thee, be joyful and glad in thee; and let such as love thy salvation, say alway, The Lord be praised.

18 As for me, I am poor and needy; but the Lord careth for me.

19 Thou art my Helper and Redeemer: make no long tarrying, O my God.

EVENING PRAYER.

PSALM XLI.

BLESSED is he that considereth the poor and needy: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth; and deliver not thou him unto the will of his enemies.

3 The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be merciful unto me: heal my soul, for I have sinned against thee.

5 By this I know thou favoureſt me; that mine enemy doth not triumph againſt me.

6 And when I am in my health, thou upholdeſt me, and ſhalt ſet me before thy face for ever.

7 Bleſſed be the Lord God of Iſrael; world without end. Amen.

PSALM XLII.

AS the hart panteth after the water-brooks, ſo panteth my ſoul after thee, O God.

2 My ſoul is athirſt for God, yea, even for the living God: When ſhall I come to appear before the preſence of God?

3 My tears have been my meat day and night, while they daily ſay unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by myſelf: for I went with the multitude, and brought them forth into the houſe of God,

5 In the voice of praiſe and thankſgiving, among ſuch as keep holy-day.

6 Why art thou ſo full of heavineſs, O my ſoul? And why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I ſhall yet give him thanks for the help of his countenance.

8 The Lord hath granted his loving kindneſs in the day-time; and in the night-ſeaſon did I ſing of him, and made my prayer unto the God of my life.

9 I will ſay unto the God of my ſtrength, Why haſt thou forgotten me: why go I thus heavily, while the enemy oppreſſeth me?

10 Why art thou ſo vexed, O my ſoul? and why art thou ſo diſquieted within me?

11 O put thy truſt in God: for I ſhall yet thank him,

him, who is the help of my countenance, and my God.

PSALM XLIII.

GIVE sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 Then will I go unto the altar of God, even unto God my exceeding joy.

5 Why art thou so heavy, O my soul? and why art thou so disquieted within me?

6 O put thy trust in God: for I shall yet give him thanks, who is the help of my countenance, and my God.

MORNING PRAYER.

PSALM XLIV.

WE have heard with our ears, O God, our fathers have told us what thou hast done in their time of old;

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they got not the land in possession through their own sword; neither was it their own arm that helped them;

4 But thy right hand, and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King, O God, ſend help unto Jacob.

6 Through thee will we overthrow our enemies; and in thy Name will we tread them under, that riſe up againſt us.

7 For I will not truſt in my bow: it is not my ſword that ſhall help me.

8 But it is thou that ſaveſt us from our enemies, and putteſt them to confuſion that hate us.

9 We make our boaſt of God all day long, and will praiſe thy Name for ever.

PSALM XLV.

MY heart is inditing of a good matter: I ſpeak of the things which I have made touching the King.

2 My tongue is the pen of a ready writer.

3 Thou art fairer than the children of men: full of grace are thy lips, becauſe God hath bleſſed thee for ever.

4 Gird thee with thy ſword upon thy thigh, O thou moſt mighty, according to thy glory and renown.

5 Good luck have thou with thine honour: ride on, becauſe of the word of truth, of meekneſs, and righteouſneſs; and thy right-hand ſhall teach thee terrible things.

6 Thy arrows are very ſharp, and the people ſhall be ſubdued unto thee, even in the midſt among the King's enemies.

7 Thy ſeat, O God, endureth for ever: the ſceptre of thy kingdom is a right ſceptre.

8 Thou haſt loved righteouſneſs, and hated iniquity: wherefore God, even thy God, hath anointed thee with the oil of gladneſs above thy fellows.

9 I will remember thy Name from one genera-

tion to another: therefore shall the people give thanks unto thee, world without end.

PSALM XLVI.

GOD is our hope and strength; a very present help in trouble.

2 Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea;

3 Though the waters thereof rage and swell; and though the mountains shake at the tempest of the same.

4 There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdoms are moved; but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord, what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

EVENING PRAYER.

Psalm XLVII.

O Clap your hands together, all ye people: O ſing unto God with the voice of melody.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He ſhall ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe out an heritage for us, even the excellency of Jacob, whom he loved.

5 God is gone up with a merry noiſe, and the Lord with the ſound of the trump.

6 O ſing praiſes, ſing praiſes unto our God: O ſing praiſes, ſing praiſes unto our King.

7 For God is the King of all the earth: ſing ye praiſes with underſtanding.

8 God reigneth over the heathen: God ſitteth upon his holy ſeat.

9 God who is very high exalted, doth defend the earth as it were with a ſhield.

Psalm XLVIII.

GREAT is the Lord, and greatly to be praiſed, in the city of our God, even upon his holy hill.

2 Like as we have heard, ſo have we ſeen in the city of the Lord of hoſts, in the city of our God: God upholdeth the ſame for ever.

3 We wait for thy loving kindneſs, O God, in the midſt of thy temple.

4 O God, according to thy name, ſo is thy praiſe unto the world's end: thy right hand is full of righteouſneſs.

5 Let the mount Sion rejoice, and the daughter of Judah be glad, becauſe of thy judgments.

6 Walk about Sion, and go round about her: and tell the towers thereof.

7 Mark

7 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

8 For this God is our God for ever and ever: he shall be our guide unto death.

PSALM XLIX.

O Hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world;

2 High and low, rich and poor, one with another.

3 My mouth shall speak of wisdom, and my heart shall muse of understanding.

4 There are some that put their trust in their goods, and boast themselves in the multitude of their riches.

5 But no man may deliver his brother, or make agreement unto God for him;

6 (For it cost more to redeem their souls: so that he must let that alone for ever;)

7 That he should still live for ever, and not see corruption.

8 For he seeth that wise men also die and perish together, as well as the ignorant and foolish, and leave their riches for other.

9 And yet they think that their houses shall continue for ever; and that their dwelling-places shall endure from one generation to another; and call the lands after their own names.

10 Nevertheless man being in honour abideth not: he is like the beasts that perish.

11 This their way is their folly: yet their posterity approve their sayings.

12 Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling.

13 But God will redeem my soul from the power of the grave: for he shall receive me.

14 Be

14 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed;

15 For when he dieth he ſhall carry nothing away: his glory ſhall not deſcend after him.

16 Though while he lived he bleſſed his ſoul: and men will praiſe thee, when thou doeſt well to thyſelf.

17 He ſhall go to the generation of his fathers; they ſhall never ſee light.

18 Man that is in honour, and underſtandeth not, is like the beaſts that periſh.

MORNING PRAYER.

PSALM L.

THE Lord, even the moſt mighty God hath ſpoken, and called the world, from the riſing up of the ſun unto the going down thereof.

2 Out of Sion hath God appeared in perfect beauty.

3 Our God ſhall come, and ſhall not keep ſilence: there ſhall go before him a conſuming fire, and a mighty tempeſt ſhall be ſtirred up round about him.

4 He ſhall call the heaven from above, and the earth, that he may judge his people.

5 Gather my ſaints together unto me, thoſe that have made a covenant with me with ſacrifice.

6 And the heavens ſhall declare his righteouſneſs; for God is Judge himſelf.

7 Hear, O my people, and I will ſpeak: I myſelf will teſtify againſt thee, O Iſrael; for I am God, even thy God.

8 I will not reprove thee, becauſe of thy ſacrifices, or for thy burnt-offerings, becauſe they were not always before me.

9 I

9 I will take no bullock out of thine houſe; nor he-goat out of thy folds.

10 For all the beaſts of the foreſt are mine; and ſo are the cattle upon a thouſand hills.

11 I know all the fowls upon the mountains; and the wild beaſts of the field are in my ſight.

12 If I were hungry I would not tell thee: for the whole world is mine, and all that is therein.

13 Thinkeſt thou that I will eat bulls fleſh, and drink the blood of goats?

14 Offer unto God thankſgiving, and pay thy vows unto the Moſt High;

15 And call upon me in the time of trouble: ſo will I hear thee, and thou ſhalt praiſe me.

16 But unto the ungodly ſaid God, Why doſt thou preach my laws, and takeſt my covenant in thy mouth?

17 Whereas thou hateſt to be reformed, and haſt caſt my words behind thee.

18 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliver you.

19 Whoſo offereth me thanks and praiſe, he honoureth me: and to him that ordereth his converſation right, will I ſhew the ſalvation of God.

PSALM LI.

HAVE mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies do away mine offences.

2 Waſh me thoroughly from my wickedneſs, and cleanſe me from my ſin.

3 For I acknowledge my faults, and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight; that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs, and in ſin hath my mother conceived me.

6 But

6 But lo, thou requireſt truth in the inward parts, and ſhalt make me to underſtand wiſdom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter than ſnow.

8 Thou ſhalt make me hear of joy and gladneſs, that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins, and put out all my miſdeeds.

10 Make me a clean heart, O God, and renew a right ſpirit within me.

11 Caſt me not away from thy preſence, and take not thy holy Spirit from me.

12 O give me the comfort of thy help again, and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy ways unto the wicked; and ſinners ſhall be converted unto thee.

14 Deliver me from blood-guiltineſs, O God, thou that art the God of my health; and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips, O Lord, and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee; but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled ſpirit: a broken and a contrite heart, O God, ſhalt thou not deſpiſe.

EVENING PRAYER.

PSALM LV.

HEAR my prayer, O God, and hide not thyſelf from my petition.

2 Take heed unto me, and hear me, how I mourn in my prayer, and am vexed.

3 My

3 My heart is disquieted within me, and the fear of death is fallen upon me.

4 Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

5 And I said, O that I had wings like a dove; for then would I flee away, and be at rest.

6 Lo, then would I get me away far off, and remain in the wilderness.

7 I would make haste to escape, because of the stormy wind and tempest.

8 For it is not an open enemy that hath done me this dishonour; for then I could have borne it;

9 Neither was it mine adversary that did magnify himself against me; for then, peradventure, I would have hid myself from him.

10 But it was even thou, my companion, my guide, and mine own familiar friend.

11 We took sweet counsel together, and walked in the house of God as friends.

12 As for me, I will call upon God; and the Lord shall save me.

13 In the evening and morning, and at noonday, will I pray, and that instantly; and he shall hear my voice.

14 It is he that hath delivered my soul in peace, from the battle that was against me: for there were many with me.

15 Yea, even God that endureth for ever, shall hear me, and bring them down: for they will not turn, nor fear God.

16 O cast thy burden upon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for ever.

17 And as for them: thou, O God, shalt bring them into the pit of destruction.

18 The blood-thirsty and deceitful men shall not live out half their days; but my trust shall be in thee, O Lord.

PSALM LVI.

BE merciful unto me, O God, for man goeth about to devour me: he is daily fighting and troubling me.

2 Nevertheleſs, though I am ſometimes afraid, yet put I my truſt in thee.

3 I will praiſe God, becauſe of his word: I have put my truſt in God, and will not fear what fleſh can do unto me.

4 Whenſoever I call upon thee, then ſhall mine enemies be put to flight: this I know; for God is on my ſide.

5 In God's word will I rejoice: in the Lord's word will I comfort me.

6 Yea, in God have I put my truſt: I will not be afraid what man can do unto me.

7 Unto thee, O God, will I pay my vows: unto thee will I give thanks.

8 For thou haſt delivered my ſoul from death, and my feet from falling; that I may walk before God in the light of the living.

MORNING PRAYER.

PSALM LVII.

BE merciful unto me, O God, be merciful unto me, for my ſoul truſteth in thee; and under the ſhadow of thy wings ſhall be my refuge, until this tyranny be over-paſt.

2 I will call unto the moſt high God; even unto the God that ſhall perform the cauſe which I have in hand.

3 Set up thyſelf, O God, above the heavens; and thy glory above all the earth.

4 My heart is fixed, O God, my heart is fixed: I will ſing and give praiſe.

5 I will

5 I will give thanks unto thee, O Lord, among the people; and I will ſing unto thee among the nations.

6 For the greatneſs of thy mercy reacheth unto the heavens, and thy truth unto the clouds.

7 Set up thyſelf, O God, above the heavens; and thy glory above all the earth.

PSALM LIX.

DEliver me from mine enemies, O God: defend me from them that riſe up againſt me.

2 O deliver me from the wicked doers, and ſave me from the blood-thirſty men.

3 My ſtrength will I aſcribe unto thee; for thou art the God of my refuge.

4 God ſheweth me his goodneſs plenteouſly; and God ſhall let me ſee my deſire upon mine enemies.

5 As for me, I will ſing of thy power, and will praiſe thy mercy betimes in the morning; for thou haſt been my defence and refuge in the day of my trouble.

6 Unto thee, O my ſtrength, will I ſing; for thou, O God, art my refuge, and my merciful God.

PSALM LXI.

HEAR my crying, O God: give ear unto my prayer.

2 From the ends of the earth will I call upon thee, when my heart is in heavineſs.

3 O ſet me up upon the rock that is higher than I; for thou haſt been my hope, and a ſtrong tower for me againſt the enemy.

4 I will dwell in thy tabernacle for ever, and my truſt ſhall be under the covering of thy wings.

5 For thou, O Lord, haſt heard my deſires, and haſt given an heritage unto thoſe that fear thy Name.

6 I will

6 I will always ſing praiſe unto thy Name, that I may daily perform my vows.

PSALM LXII.

MY ſoul truly waiteth ſtill upon God; for of him cometh my ſalvation.

2 He verily is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not greatly fall.

3 My ſoul, wait thou ſtill upon God; for my hope is in him.

4 He truly is my ſtrength and my ſalvation: he is my defence, ſo that I ſhall not fall.

5 In God is my health and my glory, the rock of my might, and in God is my truſt.

6 O put your truſt in him alway, ye people: pour out your hearts before him; for God is our hope.

7 As for the children of men, they are but vanity: the children of men are deceitful upon the weights, they are altogether lighter than vanity itſelf.

8 Give not yourſelves unto vanity: if riches increaſe, ſet not your heart upon them.

9 God ſpake once, and twice I have alſo heard the ſame, That power belongeth unto God;

10 And that thou, Lord, art merciful; for thou rewardeſt every man according to his work.

EVENING PRAYER.

PSALM LXIII.

O God, thou art my God: early will I ſeek thee.

2 My ſoul thirſteth for thee, my fleſh alſo longeth after thee, in a barren and dry land, where no water is.

3 Thus have I looked for thee in holineſs, that I might behold thy power and glory.

4 For thy loving-kindneſs is better than the life itſelf: my lips ſhall praiſe thee.

5 As long as I live will I magnify thee on this manner, and lift up my hands in thy Name.

6 My ſoul ſhall be ſatisfied even as it were with marrow and fatneſs, when my mouth praiſeth thee with joyful lips.

7 Have I not remembered thee in my bed, and thought upon thee when I was waking?

8 Becauſe thou haſt been my helper, therefore under the ſhadow of thy wings will I rejoice.

9 My ſoul hangeth upon thee: thy right hand hath upholden me.

PSALM LXV.

THOU, O God, art praiſed in Sion; and unto thee ſhall the vow be performed in Jeruſalem.

2 Thou that heareſt the prayer, unto thee ſhall all fleſh come.

3 My miſdeeds prevail againſt me: O be thou merciful unto our ſins.

4 Bleſſed is the man whom thou chuſeſt, and receiveſt unto thee: he ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, even of thy holy temple.

5 Thou ſhalt ſhew us wonderful things in thy righteouſneſs, O God of our ſalvation, thou that art the hope of all the ends of the earth, and of them that remain in the broad ſea.

6 Who in his ſtrength ſetteth faſt the mountains, and is girded about with power.

7 Who ſtilleth the raging of the ſea, and the noiſe of his waves, and the madneſs of the people.

8 They alſo that dwell in the uttermoſt parts of the earth ſhall be afraid at thy tokens; thou that makeſt the out-goings of the morning and evening to praiſe thee.

9 Thou

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The river of God is full of water: thou prepareſt their corn, for ſo thou provideſt for the earth.

11 Thou watereſt her furrows, thou ſendeſt rain into the little vallies thereof: thou makeſt it ſoft with the drops of rain, and bleſſeſt the increaſe of it.

12 Thou crowneſt the year with thy goodneſs, and thy clouds drop fatneſs.

13 They ſhall drop upon the dwellings of the wilderneſs, and the little hills ſhall rejoice on every ſide.

14 The folds ſhall be full of ſheep: the vallies alſo ſhall ſtand ſo thick with corn, that they ſhall laugh and ſing.

MORNING PRAYER.

PSALM LXVI.

O Be joyful in God, all ye lands: ſing praiſes unto the honour of his Name, make his praiſe to be glorious.

2 Say unto God, O how wonderful art thou in thy works: through the greatneſs of thy power ſhall thine enemies be found liars unto thee.

3 For all the world ſhall worſhip thee, ſing of thee, and praiſe thy Name.

4 O come hither, and behold the works of God, how wonderful he is in his doing toward the children of men.

5 He turned the ſea into dry land, ſo that they went through the water on foot; there did we rejoice thereof.

6 He ruleth with his power for ever; his eyes behold the people: and ſuch as will not believe, ſhall not be able to exalt themſelves.

7 O praiſe our God, ye people, and make the voice of his praiſe to be heard;

8 Who holdeth our ſoul in life; and ſuffereth not our feet to ſlip.

9 For thou, O God, haſt proved us: thou alſo haſt tried us like as ſilver is tried.

10 Thou broughteſt us into the ſnare, and laidſt trouble upon our loins.

11 We went through fire and water, and thou broughteſt us out into a wealthy place.

12 I will pay thee my vows, which I promiſed with my lips, and ſpake with my mouth when I was in trouble.

13 O come hither and hearken, all ye that fear God, and I will tell you what he hath done for my ſoul.

14 I called unto him with my mouth, and gave him praiſes with my tongue.

15 If I incline unto wickedneſs with mine heart, the Lord will not hear me.

16 But God hath heard me, and conſidered the voice of my prayer.

17 Praiſed be God, who hath not caſt out my prayer, nor turned his mercy from me.

PSALM LXVII.

GOD be merciful unto us, and bleſs us; and ſhew us the light of his countenance, and be merciful unto us.

2 That thy way may be known upon earth; thy ſaving health among all nations.

3 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

4 O let the nations rejoice and be glad; for thou ſhalt judge the folk righteouſly, and govern the nations upon earth.

5 Let the people praiſe thee, O God: yea, let all the people praiſe thee.

6 Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

7 God shall bless us: and all the ends of the world shall fear him.

EVENING PRAYER.

Psalm LXVIII.

LET God arise, and let his enemies be scattered: let them also that hate him flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad, and rejoice before God: let them also be merry and joyful.

4 O sing unto God, and sing praises unto his Name: magnify him that rideth upon the heavens, as it were upon an horse; praise him in his Name JAH, and rejoice before him.

5 He is a father of the fatherless, and defendeth the cause of the widows; even God in his holy habitation.

6 He is the God that maketh men to be of one mind in an house, and bringeth the prisoners out of captivity; but letteth the runagates continue in scarceness.

7 O God, when thou wentest forth before the people, when thou wentest through the wilderness;

8 The earth shook, and the heavens dropped at the presence of God; even as Sinai also was moved at the presence of God, who is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance, and refreshedst it when it was weary.

10 Thy

10 Thy congregation ſhall dwell therein; for thou, O God, haſt of thy goodneſs prepared for the poor.

11 Thou art gone up on high, thou haſt led captivity captive, and received gifts for men; yea, even for thine enemies, that the Lord God might dwell among them.

12 Praiſed be the Lord daily, even the God who helpeth us, and poureth his benefits upon us.

13 He is our God, even the God of whom cometh ſalvation: God is the Lord, by whom we eſcape death.

14 Thy God hath ſent forth ſtrength for thee: ſtabliſh the thing, O God, that thou haſt wrought in us.

15 Sing unto God, O ye kingdoms of the earth: O ſing praiſes unto the Lord,

16 Who ſitteth in the heavens over all, from the beginning: lo, he doth ſend out his voice, yea, and that a mighty voice.

17 Aſcribe ye the power to God over Iſrael: his excellency and ſtrength is in the clouds.

18 O God, wonderful art thou in thy holy places, even the God of Iſrael; he will give ſtrength and power unto his people; bleſſed be God.

PSALM LXIX.

SAVE me, O God; for the waters are come in even unto my ſoul.

2 I ſtick faſt in the deep mire, where no ground is: I am come into deep waters, ſo that the floods run over me.

3 I am weary of crying, my throat is dry: my ſight faileth me for waiting ſo long upon my God.

4 Let not them that truſt in thee, O Lord God of hoſts, be aſhamed for my cauſe: let not thoſe

that seek thee be confounded through me, O Lord God of Israel.

5 And why? for thy sake have I suffered reproof: shame hath covered my face.

6 I am become a stranger unto my brethren; even an alien unto my mother's children.

7 For the zeal of thine house hath even eaten me; and the rebukes of them that rebuked thee, are fallen upon me.

8 I wept and chastened myself with fasting; and that was turned to my reproof.

9 But, Lord, I make my prayer unto thee in an acceptable time.

10 Hear me, O God, in the multitude of thy mercy; even in the truth of thy salvation.

11 Take me out of the mire, that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

12 Let not the water flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

13 Hear me, O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies;

14 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

15 Draw nigh unto my soul, and save it: O deliver me because of mine enemies.

16 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

17 Reproach hath broken my heart, I am full of heaviness: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

18 They gave me gall to eat; and when I was thirsty, they gave me vinegar to drink.

19 But

19 But as for me, when I am poor and in heaviness, thy help, O God, shall lift me up.

20 I will praise the Name of God with a song, and magnify it with thanksgiving.

21 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

22 For the Lord heareth the poor; and despiseth not his prisoners.

23 Let heaven and earth praise him; the sea, and all that moveth therein.

MORNING PRAYER.

PSALM LXX.

HASTE thee, O God, to deliver me; make haste to help me, O Lord.

2 Let all those that seek thee be joyful and glad in thee; and let all such as delight in thy salvation say alway, The Lord be praised.

3 As for me, I am poor and in misery: haste thou unto me, O God.

4 Thou art my Helper and my Redeemer: O Lord, make no long tarrying.

PSALM LXXI.

IN thee, O Lord, have I put my trust; let me never be put to confusion; but rid me and deliver me in thy righteousness: incline thine ear unto me, and save me.

2 Be thou my strong-hold, whereunto I may alway resort: thou hast promised to help me; for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

4 For thou, O Lord God, art the thing that I long for; thou art my hope, even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb; my praise shall be always of thee.

6 I am become, as it were, a monster unto many; but my sure trust is in thee.

7 O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long.

8 Cast me not away in the time of age; forsake me not when my strength faileth me.

9 Go not far from me, O God; my God, haste thee to help me.

10 As for me, I will patiently abide alway; and will praise thee more and more.

11 My mouth shall daily speak of thy righteousness and salvation; for I know no end thereof.

12 I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

13 Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

14 Forsake me not, O God, in mine old age, when I am grey-headed, until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

15 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

16 O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

17 Thou hast brought me to great honour, and comforted me on every side.

18 My lips will be glad when I sing unto thee; and so will my soul whom thou hast delivered.

19 My

19 My tongue also shall talk of thy righteousness all the day long.

EVENING PRAYER.

PSALM LXXIII.

TRULY God is loving unto Israel, even unto such as are of a clean heart.

2 Nevertheless, my feet were almost gone; my treadings had well nigh slipped.

3 And why? I was grieved at the wicked; I do also see the ungodly in such prosperity.

4 Then thought I to understand this, but it was too hard for me,

5 Until I went into the sanctuary of God; then understood I the end of these men;

6 Namely, how thou dost set them in slippery places, and castest them down, and destroyest them.

7 O how suddenly do they consume, perish, and come to a fearful end!

8 Yea, even like as a dream when one awaketh, so shalt thou make their image to vanish out of the city.

9 Thus my heart was grieved, and it went even through my reins.

10 So foolish was I and ignorant, even as it were a beast before thee.

11 Nevertheless, I am alway by thee; for thou hast holden me by my right hand.

12 Thou shalt guide me with thy counsel, and after that receive me with glory.

13 Whom have I in heaven but thee; and there is none upon earth that I desire in comparison of thee.

14 My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

PSALM LXXV.

UNTO thee, O God, do we give thanks; yea, unto thee do we give thanks.

2 Thy name also is so near; and that do thy wondrous works declare.

3 When I receive the congregation, I shall judge according unto right.

4 I said unto the fools, Deal not so madly; and to the ungodly, Set not up your horn.

5 Set not up your horn on high, and speak not with a stiff neck.

6 For promotion cometh neither from the east, nor from the west, nor yet from the south.

7 And why? God is the Judge; he putteth down one, and setteth up another.

8 For in the hand of the Lord there is a cup, and the wine is red; it is full mixed, and he poureth out of the same.

9 As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

10 But I will talk of the God of Jacob, and praise him for ever.

11 All the horns of the ungodly also will I break; and the horns of the righteous shall be exalted.

MORNING PRAYER.

PSALM LXXVI.

THOU, even thou, O God, art to be feared; and who may stand in thy sight when thou art angry?

2 Thou didst cause thy judgment to be heard from heaven: the earth trembled, and was still,

3 When God arose to judgment, and to help all the meek upon earth.

4 The

4 The fierceneſs of man ſhall turn to thy praiſe, and the remainder of wrath ſhalt thou reſtrain.

5 Promiſe unto the Lord your God, and keep it, all ye that are round about him: bring preſents unto him that ought to be feared.

6 He ſhall cut off the ſpirit of princes, and is wonderful among the kings of the earth.

PSALM LXXVII.

I Will cry unto God with my voice; even unto God will I cry with my voice, and he ſhall hearken unto me.

2 In the time of my trouble I ſought the Lord; my ſore ran, and ceaſed not in the night-ſeaſon: my ſoul refuſed comfort.

3 When I am in heavineſs I will think upon God; when my heart is vexed I will complain.

4 Thou holdeſt mine eyes waking: I am ſo feeble that I cannot ſpeak.

5 I have conſidered the days of old, and the years that are paſt.

6 I call to remembrance my ſong; and in the night I commune with mine own heart, and ſearch out my ſpirits.

7 Will the Lord abſent himſelf for ever? And will he be no more intreated?

8 Is his mercy clean gone for ever? And is his promiſe come utterly to an end for evermore?

9 Hath God forgotten to be gracious? And will he ſhut up his loving-kindneſs in diſpleaſure?

10 And I ſaid, It is mine own infirmity; but I will remember the years of the right hand of the moſt Higheſt.

11 I will remember the works of the Lord, and call to mind thy wonders of old time.

12 I will think alſo of all thy works, and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou art the God that doest wonders, and hast declared thy power among the people.

15 Thou hast mightily delivered thy people, even the sons of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.

17 The clouds poured out water, the air thundered, and thine arrows went abroad.

18 The voice of thy thunder was heard round about; the lightnings shone upon the ground; the earth was moved, and shook withal.

19 Thy way is in the sea, and thy paths in the great waters; and thy footsteps are not known.

20 Thou leddest thy people like sheep, by the hand of Moses and Aaron.

EVENING PRAYER.

PSALM LXXXIV.

O How amiable are thy dwellings, thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house; they will be always praising thee.

5 Blessed is the man whose strength is in thee; in whose heart are thy ways.

6 Who,

6 Who, going through the vale of misery, use it for a well; and the pools are filled with water.

7 They will go from strength to strength; and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, hear my prayer; hearken, O God of Jacob.

9 Behold, O God our defender, and look upon the face of thine anointed.

10 For one day in thy courts is better than a thousand.

11 I had rather be a door-keeper in the house of my God, than to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence: the Lord will give grace and glory; and no good thing shall he with-hold from them that live a godly life.

13 O Lord God of hosts, blessed is the man that putteth his trust in thee.

PSALM LXXXV.

LORD, thou art become gracious unto thy land; thou hast turned away the captivity of Jacob.

2 Thou hast forgiven the offence of thy people, and covered all their sins.

3 Thou hast taken away all thy displeasure, and turned thyself from thy wrathful indignation.

4 Turn us then, O God our Saviour, and let thine anger cease from us.

5 Wilt thou be displeased at us for ever? And wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us, that thy people may rejoice in thee?

7 Shew us thy mercy, O Lord, and grant us thy salvation.

8 I will hearken what the Lord God will ſay concerning me; for he ſhall ſpeak peace unto his people, and to his ſaints, that they turn not again.

9 For his ſalvation is nigh them that fear him, that glory may dwell in our land.

10 Mercy and truth are met together; righteouſneſs and peace have kiſſed each other.

11 Truth ſhall flouriſh out of the earth, and righteouſneſs hath looked down from heaven.

12 Yea, the Lord ſhall ſhew loving kindneſs, and our land ſhall give her increaſe.

13 Righteouſneſs ſhall go before him, and ſhall direct us in the way of his ſteps.

MORNING PRAYER.

PSALM LXXXVI.

BOW down thine ear, O Lord, and hear me; for I am poor and in miſery.

2 Preſerve thou my ſoul, for I am holy: my God, ſave thy ſervant that putteth his truſt in thee.

3 Be merciful unto me, O Lord; for I will call daily upon thee.

4 Comfort the ſoul of thy ſervant; for unto thee, O Lord, do I lift up my ſoul.

5 For thou, Lord, art good and gracious; and of great mercy unto them that call upon thee.

6 Give ear, Lord, unto my prayer, and ponder the voice of my humble deſires.

7 In the time of my trouble I will call upon thee, for thou heareſt me.

8 Among the gods there is none like unto thee, O Lord: there is none that can do as thou doeſt.

9 All nations whom thou haſt made, ſhall come and

and worſhip thee, O Lord; and ſhall glorify thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart; and will praiſe thy Name for evermore.

13 For great is thy mercy toward me; and thou haſt delivered my ſoul from the nethermoſt hell.

14 Thou, O Lord God, art full of compaſſion and mercy, long-ſuffering, plenteous in goodneſs and truth.

15 O turn thee unto me, and have mercy upon me: give thy ſtrength unto thy ſervant, and help the ſon of thine handmaid.

16 Shew ſome token upon me for good, that they who hate me may ſee it, and be aſhamed; becauſe thou, Lord, haſt holpen me, and comforted me.

PSALM LXXXIX.

MY ſong ſhall be alway of the loving kindneſs of the Lord: with my mouth will I ever be ſhewing thy truth from one generation to another.

2 For I have ſaid, Mercy ſhall be ſet up for ever: thy truth ſhalt thou ſtabliſh in the heavens.

3 I have made a covenant with my choſen: I have ſworn unto David my ſervant.

4 Thy ſeed will I ſtabliſh for ever, and ſet up thy throne from one generation to another.

5 O Lord, the very heavens ſhall praiſe thy wondrous works, and thy truth, in the congregation of thy ſaints.

6 For

6 For who is he among the clouds that ſhall be compared unto the Lord?

7 And what is he among the gods that ſhall be like unto the Lord?

8 God is very greatly to be feared in the council of the ſaints, and to be had in reverence of all them that are round about him.

9 O Lord God of hoſts who is like unto thee? Thy truth, moſt mighty Lord, is on every ſide.

10 Thou ruleſt the raging of the ſea: thou ſtilleſt the waves thereof when they ariſe.

11 The heavens are thine, the earth is thine: thou haſt laid the foundation of the round world, and all that therein is.

12 Thou haſt a mighty arm: ſtrong is thy hand, and high is thy right hand.

13 Righteouſneſs and equity are the habitation of thy ſeat: mercy ſhall go before thy face.

14 Bleſſed is the people, O Lord, that can rejoice in thee: they ſhall walk in the light of thy countenance.

15 Their delight ſhall be daily in thy Name; and in thy righteouſneſs ſhall they make their boaſt.

16 For thou art the glory of their ſtrength; and in thy loving kindneſs thou ſhalt lift up our horns.

17 For the Lord is our defence: the Holy One of Iſrael is our King.

EVENING PRAYER.

PSALM XC.

LORD, thou haſt been our refuge from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlaſting, and world without end.

3 Thou

3 Thou turneſt man to deſtruction: again thou ſayeſt, Come again, ye children of men.

4 For a thouſand years in thy ſight are but as yeſterday; ſeeing that is paſt as a watch in the night.

5 As ſoon as thou ſcattereſt them, they are even as a ſleep, and fade away ſuddenly like the graſs.

6 In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

7 For we conſume away in thy diſpleaſure; and are afraid at thy wrathful indignation.

8 Thou haſt ſet our miſdeeds before thee, and our ſecret ſins in the light of thy countenance.

9 For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

10 The days of our age are threeſcore years and ten; and though men be ſo ſtrong, that they come to fourſcore years, yet is their ſtrength then but labour and ſorrow: ſo ſoon paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even according to thy fear, ſo is thy diſpleaſure.

12 So teach us to number our days, that we may apply our hearts unto wiſdom.

13 Turn thee again, O Lord, at the laſt, and be gracious unto thy ſervants.

14 O ſatisfy us with thy mercy, and that ſoon; ſo ſhall we rejoice and be glad all the days of our life.

15 Comfort us again now after the time that thou haſt plagued us, and for the years wherein we have ſuffered adverſity.

16 Shew thy ſervants thy work, and their children thy glory.

17 And the glorious majeſty of the Lord our God be upon us: proſper thou the work of our hands upon us, O proſper thou our handy-work.

PSALM

PSALM XCI.

WHOSO dwelleth under the defence of the moſt High, ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong-hold, my God, in him will I truſt.

3 Surely he ſhall deliver thee from the ſnare of the hunter, and from the noiſome peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night, nor for the arrow that flieth by day.

6 For the peſtilence that walketh in darkneſs, or for the ſickneſs that deſtroyeth in the noon-day.

7 A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand, but it ſhall not come nigh thee.

8 Yea, with thine eyes ſhalt thou behold, and ſee the reward of the ungodly.

9 Becauſe thou haſt made the Lord, who is my refuge, even the moſt High, thy habitation.

10 There ſhall no evil happen unto thee, neither ſhall any plague come nigh thy dwelling.

11 For he ſhall give his angels charge over thee, to keep thee in all thy ways.

12 They ſhall bear thee in their hands, that thou hurt not thy foot againſt a ſtone.

13 Thou ſhalt go upon the lion and adder: the young lion and the dragon ſhalt thou tread under thy feet.

14 Becauſe he hath ſet his love upon me, therefore will I deliver him: I will ſet him up, becauſe he hath known my Name.

15 He ſhall call upon me, and I will hear him: yea, I am with him in trouble; I will deliver him, and bring him to honour.

16 With

16 With long life will I ſatisfy him, and ſhew him my ſalvation.

MORNING PRAYER.

PSALM XCII.

IT is a good thing to give thanks unto the Lord, and to ſing praiſes unto thy Name, O moſt Higheſt.

2 To tell of thy loving-kindneſs early in the morning, and of thy truth in the night-ſeaſon.

3 For thou, Lord, haſt made me glad through thy works; and I will rejoice in giving praiſe for the operations of thy hands.

4 O Lord, how glorious are thy works! thy thoughts are very deep.

5 An unwiſe man doth not well conſider this, and a fool doth not underſtand it.

6 When the ungodly are green as the graſs, and when all the workers of wickedneſs do flouriſh, then they ſhall be deſtroyed for ever; but thou, Lord, art the moſt Higheſt for evermore.

7 For lo, thine enemies, O Lord, lo, thine enemies ſhall periſh, and all the workers of wickedneſs ſhall be deſtroyed.

8 The righteous ſhall flouriſh like a palm-tree, and ſhall ſpread abroad like a cedar in Libanus.

9 Such as are planted in the houſe of the Lord, ſhall flouriſh in the courts of the houſe of our God.

10 They alſo ſhall bring forth more fruit in their old age; and ſhall be fat and flouriſhing.

11 That they may ſhew how true the Lord my ſtrength is; and that there is no unrighteouſneſs in him.

PSALM

PSALM XCIII.

THE Lord is King, and hath put on glorious apparel: the Lord hath put on his apparel, and girded himself with strength.

2 He hath made the round world so sure, that it cannot be moved.

3 Thy throne hath been established of old: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly; but yet the Lord, who dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holiness becometh thine house for ever.

EVENING PRAYER.

PSALM XCV.

O Come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 In his hand are all the corners of the earth; and the strength of the hills is his also.

5 The sea is his, and he made it; and his hands prepared the dry land.

6 O come, let us worship, and fall down, and kneel before the Lord our Maker;

7 For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

8 To-

8 To-day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderneſs;

9 When your fathers tempted me, proved me, and ſaw my works.

10 Forty years long was I grieved with this generation, and ſaid, It is a people that do err in their hearts, for they have not known my ways.

11 Unto whom I ſware in my wrath, that they ſhould not enter into my reſt.

PSALM XCVI.

O Sing unto the Lord a new ſong: ſing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praiſe his Name: be telling of his ſalvation from day to day.

3 Declare his honour unto the heathen, and his wonders unto all people;

4 For the Lord is great, and cannot worthily be praiſed: he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols: but it is the Lord that made the heavens.

6 Glory and majeſty are before him: ſtrength and beauty are in his ſanctuary.

7 Aſcribe unto the Lord, O ye kindreds of the people, aſcribe unto the Lord glory and power.

8 Aſcribe unto the Lord the honour due unto his Name: bring preſents, and come into his courts.

9 O worſhip the Lord in the beauty of holineſs: let the whole earth ſtand in awe of him.

10 Tell it out among the heathen, that the Lord is King; and that it is he who hath made the round world ſo faſt that it cannot be moved; and that he ſhall judge the people righteouſly.

11 Let the heavens rejoice, and let the earth be glad; let the ſea make a noiſe, and all that therein is.

12 Let

12 Let the field be joyful, and all that is in it: then shall all the trees of the wood rejoice before the Lord;

13 For he cometh, for he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth.

MORNING PRAYER.

PSALM XCVII.

THE Lord is King, the earth may be glad thereof; yea, the multitude of the isles may be glad thereof.

2 Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.

3 There shall go a fire before him, and burn up his enemies on every side.

4 His lightnings enlightened the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness, and all the people have seen his glory.

7 Thou, Lord, art higher than all that are in the earth: thou art exalted far above all gods.

8 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints; he shall deliver them from the hand of the ungodly.

9 There is sprung up a light for the righteous, and joyful gladness for such as are true hearted.

10 Rejoice in the Lord, ye righteous, and give thanks for a remembrance of his holiness.

PSALM

PSALM XCVIII.

O Sing unto the Lord a new ſong: for he hath done marvellous things.

2 With his own right hand, and with his holy arm, hath he gotten himſelf the victory.

3 The Lord declared his ſalvation: his righteouſneſs hath he openly ſhewed in the ſight of the heathen.

4 He hath remembered his mercy and truth toward the houſe of Iſrael; and all the ends of the world have ſeen the ſalvation of our God.

5 Shew yourſelves joyful unto the Lord, all ye lands: ſing, rejoice, and give thanks.

6 Let the ſea make a noiſe, and all that therein is; the round world, and they that dwell therein.

7 Let the floods clap their hands, and let the hills be joyful together before the Lord: for he cometh to judge the earth.

8 With righteouſneſs ſhall he judge the world; and the people with equity.

PSALM XCIX.

THE Lord is King, be the people never ſo impatient: he ſitteth between the cherubims, be the earth never ſo unquiet.

2 The Lord is great in Sion, and high above all people.

3 They ſhall give thanks unto thy Name, which is great, wonderful, and holy.

4 O magnify the Lord our God, and fall down before his footſtool, for he is holy.

5 O magnify the Lord our God, and worſhip him upon his holy hill; for the Lord our God is holy.

EVENING PRAYER.

PSALM C.

O Be joyful in the Lord, all ye lands: ſerve the Lord with gladneſs, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God: it is he that hath made us, and not we ourſelves: we are his people, and the ſheep of his paſture.

3 O go your way into his gates with thankſgiving, and into his courts with praiſe; be thankful unto him, and ſpeak good of his Name.

4 For the Lord is gracious, his mercy is everlaſting; and his truth endureth from generation to generation.

PSALM CII.

HEAR my prayer, O Lord, and let my cry come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ear unto me when I call; O hear me, and that ſpeedily.

3 For my days are conſumed away like ſmoke, and my bones are burnt up as it were a fire-brand.

4 My heart is ſmitten down, and withered like graſs, ſo that I forget to eat my bread.

5 For the voice of my groaning my bones will ſcarce cleave to my fleſh.

6 I am become like a pelican in the wilderneſs, and like an owl that is in the deſert.

7 I have watched, and am even as it were a ſparrow that ſitteth alone upon the houſe-top.

8 Mine enemies revile me all the day long; and they that are mad upon me are ſworn together againſt me.

9 For I have eaten aſhes as it were bread, and mingled my drink with weeping;

10 And that becauſe of thine indignation and wrath: for thou haſt taken me up, and caſt me down.

11 My days are gone like a ſhadow, and I am withered like graſs.

12 But thou, O Lord, ſhalt endure for ever, and thy remembrance throughout all generations.

13 Thou ſhalt ariſe, and have mercy upon Sion; for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy ſervants think upon her ſtones; and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord, and all the kings of the earth thy majeſty;

16 When the Lord ſhall build up Sion, and when his glory ſhall appear;

17 When he turneth him unto the prayer of the poor deſtitute, and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after; and the people that ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his ſanctuary: out of the heaven did the Lord behold the earth;

20 That he might hear the mournings of ſuch as are in captivity, and deliver thoſe that are appointed unto death:

21 That they may declare the Name of the Lord in Sion, and his praiſe in Jeruſalem;

22 When the people are gathered together, and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey, and ſhortened my days.

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation

foundation of the earth, and the heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment;

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue, and their ſeed ſhall ſtand faſt in thy ſight.

MORNING PRAYER.

PSALM CIII.

PRAISE the Lord, O my ſoul, and all that is within me, praiſe his holy Name.

2 Praiſe the Lord, O my ſoul, and forget not all his benefits;

3 Who forgiveth all thy ſins; and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction, and crowneth thee with mercy and loving-kindneſs;

5 Who ſatisfieth thy mouth with good things, making thee young and luſty as an eagle.

6 The Lord executeth righteouſneſs and judgment for all them that are oppreſſed.

7 He ſhewed his ways unto Moſes, his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy, long-ſuffering, and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins, nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth, ſo great is his mercy alſo toward them that fear him!

12 Look how wide also the east is from the west, so far hath he set our sins from us.

13 Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him.

14 For he knoweth whereof we are made: he remembereth that we are but dust.

15 The days of man are but as grass; for he flourisheth as a flower of the field.

16 For as soon as the wind goeth over it, it is gone: and the place thereof shall know it no more.

17 But the merciful goodness of the Lord endureth for ever and ever upon them that fear him; and his righteousness upon children's children;

18 Even upon such as keep his covenant, and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven; and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excel in strength, ye that fulfil his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts, ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominions: praise thou the Lord, O my soul.

EVENING PRAYER.

PSALM CIV.

PRAISE the Lord, O my soul: O Lord my God, thou art become exceeding glorious; thou art clothed with majesty and honour.

2 Thou deckest thyself with light as it were with

a garment, and ſpreadeſt out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, and maketh the clouds his chariot, and walketh upon the wings of the wind.

4 He maketh his angels ſpirits, and his miniſters a flaming fire.

5 He laid the foundations of the earth, that it never ſhould move at any time.

6 Thou coveredſt it with the deep like as with a garment: the waters ſtood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they haſted away.

8 They go up as high as the hills, and down to the vallies beneath, even unto the place which thou haſt appointed for them.

9 Thou haſt ſet them their bounds which they ſhall not paſs, neither turn again to cover the earth.

10 He ſendeth the ſprings into the valleys which run among the hills.

11 All beaſts of the field drink thereof, and the wild aſſes quench their thirſt.

12 Beſide them ſhall the fowls of the air have their habitation, and ſing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth graſs for the cattle, and green herb for the ſervice of men,

15 That he may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a chearful countenance, and bread to ſtrengthen man's heart.

16 The trees of the Lord alſo are full of ſap, even the cedars of Libanus which he hath planted;

17 Wherein the birds make their neſts; and the fir-trees are a dwelling for the ſtork.

18 The

18 The high hills are a refuge for the wild goats, and so are the stony rocks for the conies.

19 He appointed the moon for certain seasons; and the sun knoweth his going down.

20 Thou makest darkness, and it is night, wherein all the beasts of the forest do move.

21 The lions roaring after their prey, do seek their meat from God.

22 The sun ariseth, and they get them away together, and lay them down in their dens.

23 Man goeth forth to his work, and to his labour, until the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all; the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan, whom thou hast made to take his pastime therein.

27 These wait all upon thee, that thou mayest give them meat in due season.

28 When thou givest it them, they gather it; and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth.

31 The glorious Majesty of the Lord shall endure for ever: the Lord shall rejoice in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

MORNING PRAYER.

PSALM CVII. Part I.

O Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy;

3 And gathered them out of the lands from the east, and from the west; from the north, and from the south.

4 They went astray in the wilderness out of the way, and found no city to dwell in;

5 Hungry and thirsty, their soul fainted in them.

6 So they cried unto the Lord in their trouble, and he delivered them from their distress.

7 He led them forth by the right way, that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, being fast bound in misery and iron,

11 Because they rebelled against the words of the Lord, and lightly regarded the counsel of the Most Highest;

12 He also brought down their heart through heaviness: they fell down, and there was none to help them.

13 Then they cried unto the Lord in their trouble, and he delivered them out of their distress.

14 For he brought them out of darkness, and out of the shadow of death, and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

16 For he hath broken the gates of brass, and smitten the bars of iron in sunder.

17 Foolish men are plagued for their offence, and because of their wickedness.

18 Their soul abhorreth all manner of meat, and they draw near unto the gates of death.

19 Then they cry unto the Lord in their trouble, and he delivereth them out of their distress.

20 He sent his word, and healed them; and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodness, and declare the wonders that he doeth for the children of men!

22 That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness.

EVENING PRAYER.

PSALM CVII. Part II.

THEY that go down to the sea in ships, and occupy their business in great waters,

2 These men see the works of the Lord, and his wonders in the deep.

3 For at his word the ſtormy wind ariſeth, which lifteth up the waves thereof.

4 They are carried up to the heaven, and down again to the deep; their ſoul melteth away, becauſe of the trouble.

5 They reel to and fro, and ſtagger like a drunken man, and are at their wit's end.

6 Then they cry unto the Lord in their trouble, and he delivereth them out of their diſtreſs.

7 For he maketh the ſtorm a calm, ſo that the waves thereof are ſtill.

8 Then they are glad, becauſe they are at reſt; ſo he bringeth them unto the haven where they would be.

9 O that men would therefore praiſe the Lord for his goodneſs, and declare the wonders that he doeth for the children of men!

10 That they would exalt him alſo in the congregation of the people, and praiſe him in the ſeat of the elders!

11 Who turneth the floods into a wilderneſs, and the water-ſprings into dry ground.

12 A fruitful land maketh he barren, for the wickedneſs of them that dwell therein.

13 Again, he maketh the wilderneſs a ſtanding water, and water-ſprings of a dry ground.

14 And there he ſetteth the hungry, that they may build them a city to dwell in;

15 That they may ſow their land and plant vineyards, to yield them fruits of increaſe.

16 He bleſſeth them, ſo that they multiply exceedingly; and ſuffereth not their cattle to decreaſe.

17 Again, when they are miniſhed and brought low through oppreſſion, through any plague or trouble;

18 Though he ſuffer them to be evil-intreated through

through tyrants, and let them wander out of the way in the wilderneſs;

19 Yet helpeth he the poor out of miſery, and maketh him houſholds like a flock of ſheep.

20 The righteous will conſider this and rejoice; and the mouth of all wickedneſs ſhall be ſtopped.

21 Whoſo is wiſe will ponder theſe things, and they ſhall underſtand the loving-kindneſs of the Lord.

MORNING PRAYER.

PSALM CXI.

I Will give thanks unto the Lord with my whole heart; ſecretly among the faithful, and in the congregation.

2 The works of the Lord are great; ſought out of all them that have pleaſure therein.

3 His work is worthy to be praiſed and had in honour; and his righteouſneſs endureth for ever.

4 The merciful and gracious Lord hath ſo done his marvellous works, that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he will ever be mindful of his covenant.

6 The works of his hands are verity and judgment; all his commandments are true:

7 They ſtand faſt for ever and ever, and are done in truth and equity.

8 He ſent redemption unto his people; he hath commanded his covenant for ever: holy and reverend is his Name.

9 The fear of the Lord is the beginning of wiſdom: a good underſtanding have all they that do thereafter; the praiſe of it endureth for ever.

Psalm CXII.

BLESSED is the man that feareth the Lord; he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousness shall be in his house, and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darkness; he is merciful, loving, and righteous.

5 A good man is merciful, and lendeth; and will guide his words with discretion.

6 Surely he shall not be moved; and the righteous shall be had in everlasting remembrance.

7 He will not be afraid of any evil tidings; for his heart standeth fast, and believeth in the Lord.

8 He hath dispersed abroad, and given to the poor; and his righteousness remaineth for ever: his horn shall be exalted with honour.

9 The ungodly shall see it, and it shall grieve him; he shall gnash with his teeth, and consume away: the desire of the ungodly shall perish.

Psalm CXIII.

PRAISE the Lord, ye servants of his: O praise the name of the Lord.

2 Blessed be the name of the Lord from this time forth for evermore.

3 The Lord's Name is praised, from the rising up of the sun unto the going down of the same.

4 The Lord is high above all heathen, and his glory above the heavens.

5 Who is like unto the Lord our God, who hath his dwelling so high, and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust, and lifteth the poor out of the mire,

7 That

7 That he may ſet him with the princes, even with the princes of his people.

8 He maketh the barren woman to keep houſe, and to be a joyful mother of children.

EVENING PRAYER.

PSALM CXIV.

WHEN Iſrael came out of Egypt, and the houſe of Jacob from among the ſtrange people;

2 Judah was his ſanctuary, and Iſrael his dominion.

3 The ſea ſaw that and fled; Jordan was driven back.

4 The mountains ſkipped like rams, and the little hills like young ſheep.

5 What aileth thee, O thou ſea, that thou fleddeſt? And thou Jordan, that thou waſt driven back?

6 Ye mountains that ye ſkipped like rams? And ye little hills like young ſheep?

7 Tremble thou earth at the preſence of the Lord, at the preſence of the God of Jacob,

8 Who turned the hard rock into a ſtanding water, and the flint-ſtone into a ſpringing well.

PSALM CXV.

NOT unto us, O Lord, not unto us, but unto thy Name give the praiſe, for thy loving mercy, and for thy truth's ſake.

2 Wherefore ſhall the heathen ſay, Where is now their God?

3 As for our God, he is in heaven; he hath done whatſoever pleaſed him.

4 O Iſrael, truſt thou in the Lord; he is their ſuccour and defence.

5 Ye houſe of Aaron, put your truſt in the Lord; he is their Helper and Defender.

6 Ye that fear the Lord, put your truſt in the Lord; he is their Helper and Defender.

7 The Lord hath been mindful of us, and he ſhall bleſs us; even he ſhall bleſs the houſe of Iſrael; he ſhall bleſs the houſe of Aaron.

8 He ſhall bleſs them that fear the Lord, both ſmall and great.

9 The Lord ſhall increaſe you more and more, you and your children.

10 Ye are the bleſſed of the Lord, who made heaven and earth.

11 All the whole heavens are the Lord's; the earth hath he given to the children of men.

12 The dead praiſe not thee, O Lord, neither any that go down into ſilence.

13 But we will praiſe the Lord from this time forth for evermore. Praiſe the Lord.

MORNING PRAYER.

PSALM CXVI.

I Am well pleaſed that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me; therefore will I call upon him as long as I live.

3 The ſnares of death compaſſed me round about, and the pains of hell gat hold upon me.

4 I found trouble and heavineſs, and I called upon the Name of the Lord; O Lord, I beſeech thee, deliver my ſoul.

5 Gracious is the Lord, and righteous: yea, our God is merciful.

6 The Lord preſerveth the ſimple: I was in miſery, and he helped me.

7 Turn again then unto thy reſt, O my ſoul; for the Lord hath rewarded thee.

8 And why? thou haſt delivered my ſoul from death, mine eyes from tears, and my feet from falling.

9 I will walk before the Lord in the land of the living.

10 I believed, and therefore have I ſpoken: but I was ſore troubled; I ſaid in my haſte, All men are liars.

11 What reward ſhall I give unto the Lord for all the benefits which he hath done unto me?

12 I will receive the cup of ſalvation, and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his ſaints.

14 Behold, O Lord, how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid: thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving, and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the ſight of all his people, in the courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

PSALM CXVII.

O Praiſe the Lord, all ye heathen: praiſe him, all ye nations.

2 For his merciful kindneſs is ever more and more towards us; and the truth of the Lord endureth for ever. Praiſe the Lord.

EVENING PRAYER.

PSALM CXVIII.

O Give thanks unto the Lord, for he is gracious, because his mercy endureth for ever.

2 Let Israel now confess that he is gracious, and that his mercy endureth for ever.

3 Let the house of Aaron now confess, that his mercy endureth for ever.

4 Yea, let them now that fear the Lord confess, that his mercy endureth for ever.

5 I called upon the Lord in trouble, and the Lord heard me at large.

6 The Lord is on my side; I will not fear what man doeth unto me.

7 The Lord taketh my part with them that help me, therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord, than to put any confidence in man.

9 It is better to trust in the Lord, than to put any confidence in princes.

10 All nations compassed me round about; but in the Name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side; but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall; but the Lord was my help.

14 The Lord is my strength and my song, and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to pass.

16 The

16 The right hand of the Lord hath the pre-eminence: the right hand of the Lord bringeth mighty things to pass.

17 I shall not die, but live, and declare the works of the Lord.

18 The Lord hath chastened and corrected me; but he hath not given me over unto death.

19 Open me the gates of righteousness, that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me, and art become my salvation.

22 The same stone which the builders refused, is become the head-stone in the corner.

23 This is the Lord's doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made; we will rejoice and be glad in it.

25 Help me now, O Lord: O Lord, send us now prosperity.

26 Blessed be he that cometh in the Name of the Lord: we have wished you good luck, ye that are of the house of the Lord.

27 God is the Lord, who hath shewed us light: bind the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

MORNING PRAYER.

PSALM CXIX.

BLessed are those that are undefiled in the way, and walk in the law of the Lord.

2 Blessed

2 Bleſſed are they that keep his teſtimonies, and ſeek him with their whole heart.

3 For they who do no wickedneſs walk in his ways.

4 Thou haſt charged that we ſhall diligently keep thy commandments.

5 O that my ways were made ſo direct that I might keep thy ſtatutes!

6 So ſhall I not be confounded while I have reſpect unto all thy commandments.

7 I will thank thee with an unfeigned heart, when I ſhall have learned the judgments of thy righteouſneſs.

8 I will keep thy ceremonies: O forſake me not utterly.

WHerewithal ſhall a young man cleanſe his way? Even by ruling himſelf after thy word.

2 With my whole heart have I ſought thee: O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart, that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord; O teach me thy ſtatutes.

5 With my lips have I been telling of the judgments of thy mouth.

6 I have had as great delight in the way of thy teſtimonies as in all manner of riches.

7 I will talk of thy commandments, and have reſpect unto thy ways.

8 My delight ſhall be in thy ſtatutes, and I will not forget thy word.

O Do well unto thy ſervant that I may live and keep thy word.

2 Open

2 Open thou mine eyes that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire that it hath alway unto thy judgments.

5 Thou hast rebuked the proud; and cursed are they that do err from thy commandments.

6 O turn from me shame and rebuke, for I have kept thy testimonies.

7 Princes also did sit and speak against me; but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight and my counsellors.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have acknowledged my ways, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments, and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness; comfort thou me according unto thy word.

5 Take from me the way of lying, and cause thou me to make much of thy law.

6 I have chosen the way of truth; and thy judgments have I laid before me.

7 I have stuck unto thy testimonies: O Lord, confound me not.

8 I will run the way of thy commandments, when thou hast set my heart at liberty.

EVENING PRAYER.

TEACH me, O Lord, the way of thy statutes, and I shall keep it unto the end.

2 Give

2 Give me underſtanding, and I ſhall keep thy law: yea, I ſhall keep it with my whole heart.

3 Make me to go in the path of thy commandments, for therein is my deſire.

4 Incline my heart unto thy teſtimonies, and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity; and quicken thou me in thy way.

6 O ſtabliſh thy word in thy ſervant that I may fear thee.

7 Take away the rebuke that I am afraid of; for thy judgments are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteouſneſs.

LET thy loving mercy come alſo unto me, O Lord; even thy ſalvation, according unto thy word.

2 So ſhall I make anſwer unto my blaſphemers; for my truſt is in thy word.

3 O take not the word of thy truth utterly out of my mouth; for my hope is in thy judgments.

4 So ſhall I always keep thy law; yea, for ever and ever.

5 And I will walk at liberty; for I ſeek thy commandments.

6 I will ſpeak of thy teſtimonies alſo, even before kings, and will not be aſhamed.

7 And my delight ſhall be in thy commandments which I have loved.

8 My hands alſo will I lift up unto thy commandments, which I have loved; and my ſtudy ſhall be in thy ſtatutes.

O Think upon thy ſervant, as concerning thy word, wherein thou haſt cauſed me to put my truſt.

2 The

2 The same is my comfort in my trouble; for thy word hath quickened me.

3 The proud have had me exceedingly in derision; yet have I not shrinked from thy law.

4 For I remembered thine everlasting judgments, O Lord; and received comfort.

5 I am horribly afraid for the ungodly that forsake thy law.

6 Thy statutes have been my songs in the house of my pilgrimage.

7 I have thought upon thy Name, O Lord, in the night-season; and have kept thy law.

8 This I had, because I kept thy commandments.

THOU art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.

3 I called mine own ways to remembrance, and turned my feet unto thy testimonies.

4 I made haste, and prolonged not the time to keep thy commandments.

5 The congregations of the ungodly have robbed me; but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee; because of thy righteous judgments.

7 I am a companion of all them that fear thee and keep thy commandments.

8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

MORNING PRAYER.

O Lord, thou hast dealt graciously with thy servant according unto thy word.

2 O learn me true underſtanding and knowledge; for I have believed thy commandments.

3 Before I was troubled, I went wrong; but now have I kept thy word.

4 Thou art good and gracious; O teach me thy ſtatutes.

5 The proud have imagined a lie againſt me; but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn; but my delight hath been in thy law.

7 It is good for me that I have been in trouble, that I may learn thy ſtatutes.

8 The law of thy mouth is dearer unto me than thouſands of gold and ſilver.

THY hands have made me and faſhioned me: O give me underſtanding, that I may learn thy commandments.

2 They that fear thee will be glad when they ſee me; becauſe I have put my truſt in thy word.

3 I know, O Lord, that thy judgments are right; and that thou, of very faithfulneſs, haſt cauſed me to be troubled.

4 O let thy merciful kindneſs be my comfort according to thy word unto thy ſervant.

5 O let thy loving mercies come unto me, that I may live; for thy law is my delight.

6 Let the proud be aſhamed, for they go wickedly about to deſtroy me; but I will be occupied in thy commandments.

7 Let ſuch as fear thee, and have known thy teſtimonies, be turned unto me.

8 O let my heart be found in thy ſtatutes, that I be not aſhamed.

MY ſoul hath longed for thy ſalvation; and I have a good hope becauſe of thy word.

2 Mine

2 Mine eyes long for thy word, saying, O when wilt thou comfort me!

3 For I am become like a bottle in the smoke; yet do I not forget thy statutes.

4 How many are the days of thy servant: when wilt thou be avenged of them that persecute me.

5 The proud have digged pits for me, which are not after thy law.

6 All thy commandments are true: they persecute me falsely; O be thou my help.

7 They had almost made an end of me upon earth; but I forsook not thy commandments.

8 O quicken me after thy loving kindness; and so shall I keep the testimonies of thy mouth.

O Lord, thy word endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance; for all things serve thee.

4 If my delight had not been in thy law, I should have perished in my trouble.

5 I will never forget thy commandments; for with them thou hast quickened me.

6 I am thine; O save me, for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me; but I will consider thy testimonies.

8 I see that all things come to an end; but thy commandment is exceeding broad.

EVENING PRAYER.

LORD, what love have I unto thy law: all the day long is my ſtudy in it.

2 Thou through thy commandments haſt made me wiſer than mine enemies; for they are ever with me.

3 I have more underſtanding than my teachers; for thy teſtimonies are my ſtudy.

4 I am wiſer than the aged; becauſe I keep thy commandments.

5 I have refrained my feet from every evil way, that I may keep thy word.

6 I have not ſhrunk from thy judgments; for thou teacheſt me.

7 O how ſweet are thy words unto my taſte; yea, ſweeter than honey unto my mouth!

8 Through thy commandments I get underſtanding; therefore I hate all evil ways.

THY word is a lantern unto my feet, and a light unto my paths.

2 I have ſworn, and am ſtedfaſtly purpoſed, to keep thy righteous judgments.

3 I am troubled above meaſure; quicken me, O Lord, according to thy word.

4 Let the free-will offerings of my mouth pleaſe thee, O Lord; and teach me thy judgments.

5 My ſoul is alway in my hand; yet do I not forget thy law.

6 The ungodly have laid a ſnare for me; but yet I ſwerved not from thy commandments.

7 Thy teſtimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfil thy ſtatutes alway; even unto the end.

I hate

I Hate them that imagine evil things; but thy law do I love.

2 Thou art my defence and shield; and my trust is in thy word.

3 Away from me, ye wicked: I will keep the commandments of my God

4 O stablish me according to thy word, that I may live; and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast trodden down all them that depart from thy statutes; for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like dross; therefore I love thy testimonies.

8 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

I Deal with the thing that is lawful and right: O give me not over unto mine oppressors.

2 Make thou thy servant to delight in that which is good, that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health, and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercy; and teach me thy statutes.

5 I am thy servant; O grant me understanding, that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand; for they have destroyed thy law.

7 For I love thy commandments above gold and precious stones.

8 Therefore I esteem all thy precepts concerning all things to be right; and all false ways I utterly abhor.

MORNING PRAYER.

THY teſtimonies are wonderful, therefore doth my ſoul keep them.

2 When thy word goeth forth, it giveth light and underſtanding unto the ſimple.

3 I opened my mouth, and drew in my breath, for my delight was in thy commandments.

4 O look thou upon me, and be merciful unto me, as thou uſeſt to do unto thoſe that love thy Name.

5 Order my ſteps in thy word, and ſo ſhall no wickedneſs have dominion over me.

6 O deliver me from the wrongful dealings of men, and ſo ſhall I keep thy commandments.

7 Shew the light of thy countenance upon thy ſervant, and teach me thy ſtatutes.

8 Mine eyes guſh out with water, becauſe men keep not thy law.

RIghteous art thou, O Lord, and true is thy judgment.

2 The teſtimonies that thou haſt commanded, are exceeding righteous and true.

3 My zeal hath even conſumed me, becauſe mine enemies have forgotten thy words.

4 Thy word is tried to the uttermoſt, and thy ſervant loveth it.

5 I am ſmall and of no reputation, yet do I not forget thy commandments.

6 Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth.

7 Trouble and heavineſs have taken hold upon me, yet is my delight in thy commandments.

8 The righteouſneſs of thy teſtimonies is everlaſting: O grant me underſtanding, and I ſhall live.

I Call with my whole heart: hear me, O Lord, I will keep thy ſtatutes.

2 Yea, even unto thee do I call: help me, and I ſhall keep thy teſtimonies.

3 Early in the morning do I cry unto thee, for in thy word is my truſt.

4 Mine eyes prevent the night-watches, that I may be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving-kindneſs: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me, and are far from thy law.

7 Be thou nigh at hand, O Lord; for all thy commandments are true.

8 As concerning thy teſtimonies, I have known long ſince, that thou haſt founded them for ever.

O Conſider mine adverſity and deliver me, for I do not forget thy law.

2 Avenge thou my cauſe, and deliver me: quicken me according to thy word.

3 Health is far from the ungodly, for they regard not thy ſtatutes.

4 Great is thy mercy, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and perſecute me; yet do I not ſwerve from thy teſtimonies.

6 It grieveth me when I ſee the tranſgreſſors, becauſe they keep not thy law.

7 Conſider, O Lord, how I love thy commandments: O quicken me according to thy loving-kindneſs.

8 Thy word is true from everlaſting: all the judgments of thy righteouſneſs endure for evermore.

EVENING

EVENING PRAYER.

PRinces have perſecuted me without a cauſe, but my heart ſtandeth in awe of thy word

2 I am as glad of thy word, as one that findeth great ſpoils.

3 As for lyes, I hate and abhor them, but thy law do I love.

4 Seven times a day do I praiſe thee, becauſe of thy righteous judgments.

5 Great is the peace that they have who love thy law, and they are not offended at it.

6 Lord I have looked for thy ſaving health, and done after thy commanuments.

7 My ſoul hath kept thy teſtimonies, and loved them exceedingly.

8 I have kept thy commandments and teſtimonies, for all my ways are before thee.

LET my complaint come before thee, O Lord: give me underſtanding according to thy word.

2 Let my ſupplication come before thee; deliver me according to thy word.

3 My lips ſhall ſpeak of thy praiſe, when thou haſt taught me thy ſtatutes.

4 Yea, my tongue ſhall ſing of thy word, for all thy commandments are righteous.

5 Let thine hand help me, for I have choſen thy commandments.

6 I have longed for thy ſaving health, O Lord; and in thy law is my delight.

7 O let my ſoul live, and it ſhall praiſe thee; and thy judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy commandments.

PSALM

PSALM CXXI.

I Will lift up mine eyes unto the hills, from whence cometh my help.

2 My help cometh even from the Lord, who hath made heaven and earth.

3 He will not suffer thy foot to be moved; and he that keepeth thee will not sleep.

4 Behold he that keepeth Israel, shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand;

6 So that the sun shall not smite thee by day, neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out and thy coming in from this time forth for evermore.

MORNING PRAYER.

PSALM CXXIII.

UNTO thee lift I up mine eyes, O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, even so our eyes wait upon the Lord our God, until he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us, for we are utterly despised.

4 Our soul is filled with the scornful reproof of the wealthy, and with the despitefulness of the proud.

PSALM CXXIV.

IF the Lord himself had not been on our side, now may Israel say; if the Lord himself had not been on our side, when men rose up against us;

2 They had swallowed us up quick, when they were so wrathfully displeased at us:

3 Yea, the waters had drowned us, and the stream had gone over our soul.

4 The deep waters of the proud had gone even over our soul.

5 But praised be the Lord, who hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord who hath made heaven and earth.

PSALM CXXV.

THEY that put their trust in the Lord, shall be even as the mount Sion which cannot be removed, but standeth fast for ever.

2 The hills stand about Jerusalem; even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly shall not rest upon the lot of the righteous, lest the righteous put their hand unto wickedness.

4 Do well, O Lord, unto those that are good and true of heart.

5 As for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil-doers; but peace shall be upon Israel.

PSALM CXXVI.

WHEN the Lord turned again the captivity of Sion, then were we like unto them that dream.

2 Then was our mouth filled with laughter, and our tongue with joy.

3 Then said they among the heathen, The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us, whereof we rejoice.

5 Turn our captivity, O Lord, as the rivers in the south.

6 They that sow in tears, shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed, shall doubtless come again with joy, and bring his sheaves with him.

EVENING PRAYER.

PSALM CXXVII.

EXcept the Lord build the house, their labour is but lost that build it.

2 Except the Lord keep the city, the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant, even so are the young children.

6 Happy is the man that hath his quiver full of them; they shall not be ashamed when they speak with their enemies in the gate.

PSALM CXXVIII.

BLESSED are all they that fear the Lord, and walk in his ways.

2 For thou shalt eat the labours of thine hands: O well shall it be with thee, and happy shalt thou be.

3 Thy wife shall be as the fruitful vine upon the walls of thine house;

4 Thy children like olive-branches round about thy table.

5 Lo, thus shall the man be blessed that feareth the Lord.

6 The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long;

7 Yea, that thou shalt see thy children's children, and peace upon Israel.

PSALM CXXX.

OUT of the deep have I called unto thee, O Lord; Lord, hear my voice.

2 O let thine ears consider well the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who shall abide it?

4 But there is mercy with thee, therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy, and with him is plenteous redemption.

8 And he shall redeem Israel from all his sins.

PSALM CXXXI.

LORD, I am not high-minded: I have no proud looks.

2 I do not exercise myself in great matters which are too high for me;

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord from this time forth for evermore.

PSALM CXXXIII.

BEhold, how good and joyful a thing it is, brethren, to dwell together in unity!

2 It is like the precious ointment upon the head, that ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon which fell upon the hill of Sion.

4 For there the Lord promised his blessing, and life for evermore.

MORNING PRAYER.

PSALM CXXXV.

O Praise the Lord: laud ye the Name of the Lord, O ye servants of the Lord:

2 Ye that stand in the house of the Lord, in the courts of the house of our God;

3 O praise the Lord, for the Lord is gracious: O sing praises unto his Name, for it is lovely.

4 For why? the Lord hath chosen Jacob unto himself, and Israel for his own possession.

5 For I know that the Lord is great, and that our Lord is above all gods.

6 Whatſoever the Lord pleaſed, that did he in heaven, and in earth, in the ſea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world, and ſendeth forth lightnings with the rain, bringing the winds out of his treaſures.

8 Thy Name, O Lord, endureth for ever: ſo doth thy memorial, O Lord, from one generation to another.

9 For the Lord will avenge his people, and be gracious unto his ſervants.

10 Praiſe the Lord, ye houſe of Iſrael: praiſe the Lord, ye houſe of Aaron.

11 Praiſe the Lord, ye houſe of Levi: ye that fear the Lord, praiſe the Lord.

12 Praiſed be the Lord out of Sion, who dwelleth at Jeruſalem.

Psalm CXXXVIII.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I ſing praiſe unto thee.

2 I will worſhip toward thy holy temple, and praiſe thy Name, becauſe of thy loving kindneſs and truth; for thou haſt magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardeſt me, and enduedſt my ſoul with much ſtrength.

4 All the kings of the earth ſhall praiſe thee, O Lord; for they have heard the words of thy mouth.

5 Yea, they ſhall ſing in the ways of the Lord, that great is the glory of the Lord.

6 For though the Lord be high, yet hath ye reſpect unto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walk in the midſt of trouble, yet ſhalt thou refreſh me: thou ſhalt ſtretch forth thy hand

hand upon the furiousness of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindness toward me: yea, thy mercy, O Lord, endureth for ever: forsake not then the works of thine own hands.

EVENING PRAYER.

PSALM CXXXIX.

O LORD, thou hast searched me out, and known me; thou knowest my down-sitting and mine up-rising; thou understandest my thoughts long before.

2 Thou art about my path, and about my bed, and spiest out all my ways.

3 For lo, there is not a word in my tongue but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before, and laid thine hand upon me.

5 Such knowledge is too wonderful and excellent for me; I cannot attain unto it.

6 Whither shall I go then from thy Spirit; Or whither shall I go then from thy presence?

7 If I climb up into heaven, thou art there; if I go down to hell, thou art there also.

8 If I take the wings of the morning, and remain in the uttermost parts of the sea,

9 Even there also shall thy hand lead me, and thy right hand shall hold me.

10 If I say, Peradventure the darkness shall cover me; then shall my night be turned to day.

11 Yea, the darkness is no darkness with thee, but the night is as clear as the day; the darkness and light to thee are both alike.

12 For my reins are thine; thou hast covered me in my mother's womb.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.

14 My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth.

15 Thine eyes did see my substance yet being imperfect; and in thy book were all my members written;

16 Which day by day were fashioned, when as yet there was none of them.

17 How dear are thy counsels unto me, O God! O how great is the sum of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts.

20 Look well if there be any way of wickedness in me, and lead me in the way everlasting.

MORNING PRAYER.

PSALM CXLI.

LORD, I call upon thee; haste thee unto me, and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense, and the lifting up of my hands as the evening sacrifice.

3 Set a watch, O Lord, before my mouth, and keep the door of my lips.

4 O let not mine heart be inclined to any evil thing; let me not be occupied in ungodly works with the men that work wickedness; and let me not eat of their dainties.

5 Let the righteous rather smite me friendly, and reprove me.

6 Mine

6 Mine eyes look unto thee, O Lord God: in thee is my truſt; O caſt not out my ſoul.

7 Keep me from the ſnare that they have laid for me, and from the traps of the wicked doers.

PSALM CXLII.

I Cried unto the Lord with my voice; yea, even unto the Lord did I make my ſupplication.

2 I poured out my complaints before him, and ſhewed him of my trouble.

3 When my ſpirit was in heavineſs thou kneweſt my path: in the way wherein I walked have they privily laid a ſnare for me.

4 I looked alſo upon my right hand, and ſaw there was no man that would know me.

5 I had no place to flee unto, and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid, Thou art my hope and my portion in the land of the living.

7 Conſider my complaint, for I am brought very low.

8 O deliver me from my perſecutors, for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name; which thing if thou wilt grant me, then ſhall the righteous reſort unto my company.

EVENING PRAYER.

PSALM CXLIII.

HEAR my prayer, O Lord, and conſider my deſire; hearken unto me for thy truth and righteouſneſs ſake.

2 And enter not into judgment with thy ſervant; for in thy ſight ſhall no man living be juſtified.

3 My spirit is vexed within me, and my heart within me is desolate.

4 Yet do I remember the time past; I muse upon all thy works; yea, I exercise myself in the works of thy hands.

5 I stretch forth my hands unto thee; my soul gaspeth unto thee as a thirsty land.

6 Hear me, O Lord, and that soon, for my spirit waxeth faint; hide not thy face from me, lest I be like unto them that go down into the pit.

7 O let me hear thy loving kindness betimes in the morning; for in thee is my trust: shew thou me the way that I should walk in; for I lift up my soul unto thee.

8 Deliver me, O Lord, from mine enemies; for I flee unto thee to hide me.

9 Teach me to do the thing that pleaseth thee; for thou art my God: let thy loving Spirit lead me forth into the land of righteousness.

10 Quicken me, O Lord, for thy Name's sake; and, for thy righteousness sake, bring my soul out of trouble.

PSALM CXLIV.

BLESSED be the Lord my strength, who teacheth my hands to war, and my fingers to fight;

2 My hope and my fortress; my castle and deliverer; my defender in whom I trust, who subdueth my people that is under me.

3 Lord, what is man that thou hast such respect unto him; or the son of man, that thou so regardest him!

4 Man is like a thing of nought; his time passeth away like a shadow.

5 Bow thy heavens, O Lord, and come down; touch the mountains, and they shall smoke.

6 Cast forth thy lightning and tear them; shoot out thine arrows and consume them.

7 Send down thine hand from above; deliver me, and take me out of the great waters, from the hand of ſtrange children,

8 Whoſe mouth talketh of vanity, and their right hand is a right hand of wickedneſs.

9 I will ſing a new ſong unto thee, O God: thou doſt give victory unto kings, and haſt delivered David thy ſervant from the peril of the ſword.

10 Save me and deliver me from the hand of ſtrange children, whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity;

11 That our ſons may grow up as the young plants, and that our daughters may be as the poliſhed corners of the temple;

12 That our garners may be full and plenteous with all manner of ſtore; that our ſheep may bring forth thouſands and ten thouſands in our ſtreets;

13 That our oxen may be ſtrong to labour, that there be no decay, no leading into captivity, and no complaining in our ſtreets.

14 Happy are the people that are in ſuch a caſe; yea, bleſſed are the people who have the Lord for their God.

MORNING PRAYER.

PSALM CXLV.

I Will magnify thee, O God, my King, and I will praiſe thy Name for ever and ever.

2 Every day will I give thanks unto thee, and praiſe thy Name for ever and ever.

3 Great is the Lord and marvellous, worthy to be praiſed; there is no end of his greatneſs.

4 One generation ſhall praiſe thy works unto another, and declare thy power.

5 As for me, I will be talking of thy worſhip, thy glory, thy praiſe, and thy wondrous works;

6 So that men shall speak of the might of thy marvellous acts; and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed, and men shall sing of thy righteousness.

8 The Lord is gracious and merciful, long-suffering, and of great goodness.

9 The Lord is loving unto every man, and his mercy is over all his works.

10 All thy works praise thee, O Lord, and thy saints give thanks unto thee.

11 They shew the glory of thy kingdom, and talk of thy power;

12 That thy power, thy glory, and mightiness of thy kingdom, might be known unto men.

13 Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages.

14 The Lord upholdeth all such as fall, and lifteth up all those that are down.

15 The eyes of all wait upon thee, O Lord; and thou givest them their meat in due season.

16 Thou openest thine hand, and fillest all things living with plenteousness.

17 The Lord is righteous in all his ways, and holy in all his works.

18 The Lord is nigh unto all them that call upon him; yea, all such as call upon him faithfully.

19 He will fulfil the desire of them that fear him; he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him, but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord; and let all flesh give thanks unto his holy Name for ever and ever.

PSALM

Psalm CXLVI.

PRAISE the Lord, O my soul; while I live will I praise the Lord; yea, as long as I have any being, I will sing praises unto my God.

2 O put not your trust in princes, nor in any child of man, for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth, and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help, and whose hope is in the Lord his God;

5 Who made heaven and earth, the sea, and all that therein is; who keepeth his promise for ever.

6 Who helpeth them to right that suffer wrong; who feedeth the hungry.

7 The Lord looseth men out of prison; the Lord giveth sight to the blind.

8 The Lord helpeth them that are fallen; the Lord careth for the righteous.

9 The Lord careth for the strangers; he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore, and throughout all generations.

EVENING PRAYER.

Psalm CXLVII.

O Praise the Lord; for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

2 The Lord doth build up Jerusalem, and gather together the outcasts of Israel.

3 He healeth those that are broken in heart, and giveth medicine to heal their sickness.

4 He telleth the number of the stars, and calleth them all by their names.

5 Great

5 Great is our Lord, and great is his power; yea, and his wisdom is infinite.

6 The Lord setteth up the meek, and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving; sing praises upon the harp unto our God;

8 Who covereth the heaven with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Who giveth fodder unto the cattle, and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse, neither delighteth he in any man's legs.

11 But the Lord's delight is in them that fear him, and put their trust in his mercy.

12 Praise the Lord, O Jerusalem; praise thy God, O Sion.

13 For he hath made fast the bars of thy gates, and hath blessed thy children within thee.

14 He maketh peace in thy borders, and filleth thee with the flour of wheat.

15 He sendeth forth his commandment upon earth, and his word runneth very swiftly.

16 He giveth snow like wool, and scattereth the hoar-frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them; he bloweth with his wind, and the waters flow.

19 He sheweth his word unto Jacob, his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation; neither have the heathen knowledge of his laws.

PSALM CXLVIII.

O Praise the Lord of heaven; praise him in the height.

2 Praise

2 Praise him all ye angels of his; praise him all his host.

3 Praise him sun and moon; praise him all ye stars and light.

4 Praise him all ye heavens, and ye waters that are above the heavens.

5 Let them praise the Name of the Lord; for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever; he hath given them a law which shall not be broken.

7 Praise the Lord upon earth ye dragons, and all deeps;

8 Fire and hail, snow and vapours, wind and storm, fulfilling his word;

9 Mountains and all hills, fruitful trees and all cedars;

10 Beasts and all cattle; worms and feathered fowls;

11 Kings of the earth and all people; princes and all judges of the world;

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name only is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people: all his saints shall praise him; even the children of Israel, even the people that serveth him.

PSALM CL.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Let every thing that hath breath praise the Lord.

THE END OF THE PSALMS.

The Form and Manner of Making and Ordaining of SUPERINTENDANTS, ELDERS, and DEACONS.

The Form and Manner of making of DEACONS.

When the Day appointed by the Superintendant is come, after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons.

After which one of the Elders shall present unto the Superintendant the Persons to be ordained Deacons: and their Names being read aloud, the Superintendant shall say unto the People:

BRethren, if there be any of you, who knoweth any impediment or crime in any of these persons presented to be ordained deacons, for the which he ought not to be admitted to that office, let him come forth in the Name of God, and shew what the crime or impediment is.

And if any Crime or Impediment be objected, the Superintendant shall surcease from ordaining that Person, until such Time as the Party accused shall be found clear of that Crime.

Then the Superintendant (commending such as shall be found meet to be ordained, to the Prayers of the Congregation) shall, with the Ministers and People present, say the Litany.

Then

Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALmighty God, who by thy Divine Providence hast appointed divers orders of ministers in thy church, and didst inspire thine apostles to choose into the order of deacons the first martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like office and administration; repleniſh them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy Name, and the edification of thy church, through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Tim. iii. 8.

LIkewise must the Deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

Then shall the Superintendant examine every one of them that are to be ordained, in the Presence of the People, after this manner following:

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

The Superintendant.

DO you think that you are truly called, according to the will of our Lord Jesus Christ, to the ministry of the church?

Answer. I think so.

The Superintendant.

DO you unfeignedly believe all the canonical Scriptures of the Old and New Testament?

Answer. I do believe them.

The Superintendant.

WILL you diligently read the same unto the people whom you shall be appointed to serve?

Answer. I will.

The Superintendant.

IT appertaineth to the office of a Deacon, to assist the elder in Divine Service, and especially when he ministereth the holy Communion, to help him in the distribution thereof, and to read and expound the holy Scriptures; to instruct the youth, and in the absence of the elder to baptize. And furthermore, it is his office, to search for the sick, poor, and

and impotent, that they may be visited and relieved. Will you do this gladly and willingly?

Answer. I will do so, by the help of God.

The Superintendant.

WILL you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholsome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

The Superintendant.

WILL you reverently obey them to whom the charge and government over you is committed, following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

Then the Superintendant laying his Hands severally upon the Head of every one of them shall say,

TAKE thou authority to execute the office of a deacon in the church of God; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Then shall the Superintendant deliver to every one of them the Holy Bible, saying,

TAKE thou authority to read the holy Scriptures in the church of God, and to preach the same.

Then

Then one of them appointed by the Superintendant shall read,

The Gospel. Luke, xii. 35.

LET your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching. Verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

Then shall the Superintendant proceed in the Communion, and all that are ordained shall receive the holy Communion.

The Communion ended, immediately before the Benediction, shall be said these Collects following:

ALmighty God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take these thy servants into the office of deacons in thy church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration, and to have a ready will to observe all spiritual discipline; that they having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior office, that they may be found worthy to be called unto the higher ministries in thy church, through the same thy Son our Saviour Jesus Christ; to

to whom be glory and honour world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy, obtain everlasting life, through Jesus Christ our Lord. *Amen.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

The Form and Manner of ordaining of Elders.

When the Day appointed by the Superintendant is come, after Morning Prayer is ended, there shall be a Sermon or Exhortation, declaring the Duty and Office of such as come to be admitted Elders; how necessary that Order is in the Church of Christ, and also how the People ought to esteem them in their Office.

First, one of the Elders shall present unto the Superintendant all them that are to be ordained, and say,

I Present unto you these persons present, to be ordained Elders.

Then

Then their Names being read aloud, the Superintendant shall say unto the People;

GOOD People, these are they whom we purpose, God willing, this day to ordain Elders. For after due examination, we find not to the contrary, but that they are lawfully called to this function and ministry, and that they are persons meet for the same. But if there be any of you, who knoweth any impediment or crime in any of them, for the which he ought not to be received into this holy ministry, let him come forth in the name of God, and shew what the crime or impediment is.

And if any Crime or Impediment be objected, the Superintendant shall surcease from ordaining that Person, until such Time as the Party accused shall be found clear of that Crime.

Then the Superintendant (commending such as shall be found meet to be ordained, to the Prayers of the Congregation) shall, with the Ministers and People present, say the Litany, as is before appointed in the Form of Ordaining Deacons, omitting the last Prayer, and the Blessing.

Then shall be said the Service for the Communion; with the Collect, Epistle, and Gospel, as followeth.

The Collect.

ALmighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of ministers in thy church; mercifully behold these thy servants now called to the office of Elders; and replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word and good example they may faithfully serve thee in this office, to the glory of thy name, and the edification of thy church, through the

the merits of our Saviour Jesus Christ, who liveth and reigneth, with thee and the Holy Ghost, world without end. *Amen.*

The Epistle. Ephes. iv. 7.

UNto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended up far above all things.) And he gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

After this shall be read for the Gospel, part of the Tenth Chapter of Saint John.

S. John, x. 1.

VErily verily I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but flee from him; for they know not the voice of strangers. This parable spake Jesus unto them, but they understood not what things they

they were which he ſpake unto them. Then ſaid Jeſus unto them again, Verily verily I ſay unto you, I am the door of the ſheep. All that ever came before me are thieves and robbers; but the ſheep did not hear them. I am the door; by me if any man enter in, he ſhall be ſaved, and ſhall go in and out, and find paſture. The thief cometh not but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have it more abundantly. I am the good Shepherd: the good Shepherd giveth his life for the ſheep. But he that is an hireling, and not the Shepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth; and the wolf catcheth them, and ſcattereth the ſheep. The hireling fleeth becauſe he is an hireling, and careth not for the ſheep. I am the good Shepherd, and know my ſheep, and am known of mine. As the Father knoweth me, even ſo know I the Father: and I lay down my life for the ſheep. And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; and there ſhall be one fold, and one Shepherd.

And that done, the Superintendant ſhall ſay unto them as hereafter followeth,

YOU have heard, brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy leſſons taken out of the Goſpel, and the writings of the Apoſtles, of what dignity, and of how great importance this office is, whereunto ye are called. And now again we exhort you in the name of our Lord Jeſus Chriſt, that you have in remembrance, into how high a dignity, and to how weighty an office and charge ye are called: That is to ſay, to be Meſſengers, watchmen, and ſtewards of the Lord; to teach

teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The church and congregation whom you must serve, is his Spouse, and his body. And if it shall happen, the same church, or any member thereof do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the ministry towards the children of God, towards the spouse and body of Christ; and see that you never cease your labour, your care and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well that ye may shew yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need to pray earnestly for his holy Spirit. And seeing that you cannot by any other means

compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same: consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures: and for this self-same cause, how ye ought to forsake and set aside (as much as you may) all worldly cares and studies.

We have good hope that you have all weighed and pondered these things with yourselves long before this time; and that you have clearly determined, by God's grace, to give yourselves wholly to this office, whereunto it hath pleased God to call you: so that, as much as lieth in you, you will apply yourselves wholly to this one thing, and draw all your cares and studies this way, and that you will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry; and that ye may so endeavour yourselves from time to time to sanctify the lives of you and your's, and to fashion them after the rule and doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now that this present congregation of Christ, here assembled, may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

Do

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, to the order of Elders.

Answer. I think so.

The Superintendant.

ARE you persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge, and to teach nothing, as required of necessity to eternal salvation, but that which you shall be persuaded, may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

The Superintendant.

WILL you then give your faithful diligence, always so to minister the doctrine and sacraments, and the discipline of Christ, as the Lord hath commanded.

Answer. I will so do, by the help of the Lord.

The Superintendant.

WILL you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your district, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

The Superintendant.

WILL you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh.

Answer. I will endeavour so to do, the Lord being my helper.

The Superintendant.

WILL you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I shall apply myself thereto, the Lord being my helper.

The Superintendant.

WILL you maintain and set forwards, as much as lieth in you, quietness, peace and love among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will do so, the Lord being my helper.

The Superintendant.

WILL you reverently obey your chief ministers, unto whom is committed the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

Then shall the Superintendant standing up, say,

ALmighty God, who hath given you this will to do all these things; grant also unto you strength and power to perform the same; that he may

may accomplish his work which he hath begun in you, through Jesus Christ our Lord. *Amen.*

After this the Congregation shall be desired, secretly in their Prayers, to make their humble Supplications to God for all these Things: for the which Prayers there shall be Silence kept for a Space.

After which shall be said by the Superintendant (the Persons to be ordained Elders, all kneeling) Veni, Creator, Spiritus; *the Superintendant beginning, and the Elders and others that are present answering by Verses, as followeth.*

COme, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sev'nfold gifts impart:
Thy blessed Unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light,
The dulness of our blinded sight:
Anoint and cheer our soiled face
With the abundance of thy grace:
Keep far our foes, give peace at home;
Where thou art Guide no ill can come.
Teach us to know the Father, Son,
And thee of both, to be but one:
That through the ages all along,
This may be our endless Song;
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

That done, the Superintendant shall pray in this wise, and say,

Let us pray.

ALmighty God, and heavenly Father, who of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved

Son Jesus Christ to be our Redeemer, and the Author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: for these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed Son, to grant unto all, who either here or elsewhere call upon thy holy Name, that we may continue to shew ourselves thankful unto thee for these and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed kingdom enlarged, through the same thy Son Jesus Christ our Lord; who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

When this Prayer is done, the Superintendant, with the Elders present, shall lay their hands severally upon the Head of every one that receiveth the order of Elders: the Receivers humbly kneeling upon their knees, and the Superintendant saying,

RECEIVE the Holy Ghost for the Office and Work of an Elder in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; in the Name of

of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

Then the Superintendant ſhall deliver to every one of them, kneeling, the Bible into his hand, ſaying,

TAKE thou authority to preach the Word of God, and to adminiſter the holy Sacraments in the Congregation.

When this is done, the Superintendant ſhall go on in the Service of the Communion, which all they that receive Orders ſhall take together.

The Communion being done, after the laſt Collect, and immediately before the Benediction, ſhall be ſaid theſe Collects.

MOST merciful Father, we beſeech thee to ſend upon theſe thy ſervants thy heavenly bleſſing; that they may be clothed with righteouſneſs, and thy Word ſpoken by their mouths, may have ſuch ſucceſs, that it may never be ſpoken in vain. Grant alſo, that we may have grace to hear and receive what they ſhall deliver out of thy moſt holy Word, or agreeable to the ſame, as the means of our ſalvation; that in all our words and deeds we may ſeek thy glory, and the increaſe of thy kingdom, through Jeſus Chriſt our Lord. *Amen.*

PRevent us, O Lord, in all our doings, with thy moſt gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE Peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord: and the bleſſing of God Almighty

the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

And if on the ſame day the Order of Deacons be given to ſome, and that of Elders to others; the Deacons ſhall be firſt preſented, and then the Elders; and it ſhall ſuffice, that the Litany be once ſaid for both. The Collects ſhall both be uſed; firſt, that for Deacons, then that for Elders. The Epiſtle ſhall be Epheſ. iv. 7. *to* 13. *as before in this Office. Immediately after which, they that are to be ordained Deacons ſhall be examined, and ordained, as is above preſcribed. Then one of them having read the Goſpel, which ſhall be* St. John, x. 1. *as before in this Office; they that are to be ordained Elders, ſhall likewiſe be examined and ordained, as is in this Office before appointed.*

The Form of Ordaining of a SUPERINTENDANT.

After Morning Prayer is ended, the Superintendant ſhall begin the Communion Service; in which this ſhall be

The Collect.

ALmighty God, who by thy Son Jeſus Chriſt didſt give to thy holy Apoſtles many excellent gifts, and didſt charge them to feed thy flock; give grace, we beſeech thee, to all the Miniſters and Paſtors of thy Church, that they may diligently preach thy Word, and duly adminiſter the godly Diſcipline thereof; and grant to the people, that they may obediently follow the ſame; that all may receive the crown of everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

Then

Then shall be read by one of the Elders, the Epistle.
Acts, xx. 17.

FROM Miletus Paul sent to Ephesus, and called the Elders of the Church. And when they were come to him, he said unto them, Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befel me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, I go bound in the Spirit unto Jerusalem, not knowing the things that shall befal me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus; to testify the Gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch, and remember, that by the ſpace of three years, I ceaſed not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among them who are ſanctified. I have coveted no man's ſilver, or gold, or apparel: yea, ye yourſelves know, that theſe hands have miniſtered unto my neceſſities, and to them that were with me. I have ſhewed you all things, how that ſo labouring ye ought to ſupport the weak; and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.

Then another Elder ſhall read,

The Goſpel, St. John, xxi. 15.

JESUS ſaith to Simon Peter, Simon, ſon of Jonas loveſt thou me more than theſe? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaid unto him, Feed my lambs. He ſaith to him again the ſecond time, Simon, ſon of Jonas, loveſt thou me? He ſaith unto him, Yea, Lord; thou knoweſt that I love thee. He ſaith unto him, Feed my ſheep. He ſaith unto him the third time, Simon, ſon of Jonas, loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, Loveſt thou me? And he ſaid unto him, Lord, thou knoweſt all things: thou knoweſt that I love thee. Jeſus ſaith unto him, Feed my ſheep.

Or this: St. Matth. xxviii. 18.

JESUS came and ſpake unto them, ſaying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them, In the Name of the Father, and of the Son, and of the Holy Ghoſt; teaching them to obſerve all

all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.

After the Gospel and the Sermon are ended, the elected Person shall be presented by two Elders unto the Superintendant, saying,

WE present unto you this godly Man to be ordained a Superintendant.

Then the Superintendant shall move the Congregation present to pray, saying thus to them:

BRethren, it is written in the Gospel of Saint Luke, That our Saviour Christ continued the whole night in prayer, before he did choose and send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the Disciples who were at Antioch, did fast and pray, before they laid hands on Paul and Barnabas, and sent them forth. Let us therefore, following the example of our Saviour Christ, and his Apostles, first fall to Prayer before we admit, and send forth this person presented unto us, to the work, whereunto we trust the Holy Ghost hath called him.

And then shall be said the Litany, as before, in the Form of Ordaining Deacons.

Then shall be said this Prayer following.

ALmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers orders of ministers in thy church; mercifully behold this thy servant now called to the work and ministry of a Superintendant, and replenish him so with the truth of thy doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this office, to the glory of thy Name and the edifying and well-governing of thy church,

through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, world without end. *Amen.*

Then the Superintendant shall say to him that is to be ordained,

BRother, forasmuch as the holy Scripture commands that we should not be hasty in laying on hands, and admitting any person to government in the church of Christ, which he hath purchased with no less price than the effusion of his own blood; before I admit you to this administration I will examine you on certain articles, to the end that the congregation present may have a trial, and bear witness how you are minded to behave yourself in the church of God.

ARE you persuaded that you are truly called to this ministration, according to the will of our Lord Jesus Christ?

Answer. I am so persuaded.

The Superintendant.

ARE you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, through faith in Jesus Christ? And are you determined out of the same holy Scriptures to instruct the people committed to your charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am persuaded, and determined by God's grace.

The Superintendant.

WILL you then faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer for the true understanding of the same, so

so as you may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Superintendant.

ARE you ready, and with faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

The Superintendant.

WILL you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world, that you may shew yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

The Superintendant.

WILL you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and such as shall be unquiet, disobedient, and criminal within your district, correct and punish, according to such authority as you have by God's Word, and as shall be committed unto you.

Answer. I will so do, by the help of God.

The Superintendant.

WILL you be faithful in ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

The

The Superintendant.

WILL you ſhew yourſelf gentle, and be merciful, for Chriſt's ſake, to poor and needy people, and to all ſtrangers deſtitute of help?

Anſwer. I will ſo ſhew myſelf, by God's help.

Then the Superintendant ſhall ſay,

ALmighty God, our heavenly Father, who hath given you a good will to do all theſe things, grant alſo unto you ſtrength and power to perform the ſame; that, he accompliſhing in you the good work which he hath begun, you may be found perfect and irreprehenſible at the laſt day, through Jeſus Chriſt our Lord. *Amen.*

Then ſhall Veni Creator Spiritus *be ſaid.*

COME, Holy Ghoſt, our ſouls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art
Who doſt thy ſevenfold gifts impart:
Thy bleſſed unction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and cheer our ſoiled face
With the abundance of thy grace.
Keep far our foes, give peace at home:
Where thou art Guide no ill can come.
Teach us to know the Father, Son,
And thee of both, to be but one;
That through the ages all along,
This may be our endleſs ſong,
Praiſe to thy eternal merit,
Father, Son, and Holy Spirit.

That

That ended, the Superintendant shall say,
Lord, hear our prayer.
Ans. And let our cry come unto thee.

Superintendant.
Let us pray.

ALmighty God and most merciful Father, who of thine infinite goodness hast given thine only and dearly beloved Son Jesus Christ to be our Redeemer, and the Author of everlasting life, who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his church; grant, we beseech thee, to this thy servant such grace, that he may evermore be ready to spread abroad thy gospel, the glad tidings of reconciliation with thee, and use the authority given him, not to destruction, but to salvation; not to hurt, but to help; so that, as a wise and faithful servant, giving to thy Family their portion in due season, he may at last be received into everlasting joy, through Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, One God, world without end. *Amen.*

Then the Superintendant and Elders present shall lay their Hands upon the Head of the elected Person kneeling before them upon his Knees, the Superintendant saying,

REceive the Holy Ghost for the office and work of a Superintendant in the church of God, now committed unto thee by the imposition of our hands, in the Name of the Father, and of the Son, and

and of the Holy Ghoſt. *Amen.* And remember that thou ſtir up the grace of God which is given thee by this impoſition of our hands; for God hath not given us the ſpirit of fear, but of power, and love, and ſoberneſs.

Then the Superintendant ſhall deliver him the Bible, ſaying,

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this book. Be diligent in them, that the increaſe coming thereby may be manifeſt unto all men. Take heed unto thyſelf, and to thy doctrine; for by ſo doing thou ſhalt both ſave thyſelf and them that hear thee. Be to the flock of Chriſt a ſhepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the ſick, bind up the broken, bring again the outcaſts, ſeek the loſt. Be ſo merciful, that you be not too remiſs; ſo miniſter diſcipline that you forget not mercy; that when the Chief Shepherd ſhall appear, you may receive the never-fading crown of glory, through Jeſus Chriſt our Lord. *Amen.*

Then the Superintendant ſhall proceed in the Communion Service; with whom the newly-ordained Superintendant, and other Perſons preſent, ſhall communicate.

And for the laſt Collect, immediately before the Benediction, ſhall be ſaid theſe Prayers.

MOST merciful Father, we beſeech thee to ſend down upon this thy ſervant thy heavenly bleſſing, and ſo endue him with thy Holy Spirit, that he, preaching thy word, may not only be earneſt to reprove, beſeech, and rebuke with all patience and doctrine, but alſo may be to ſuch as believe a wholeſome example in word, in converſation,

tion, in love, in faith, in chaſtity, and in purity; that faithfully fulfilling his courſe, at the latter day he may receive the crown of righteouſneſs laid up by the Lord, the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghoſt, world without end. *Amen.*

PRevent us, O Lord, in all our doings with thy moſt gracious favour and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jeſus Chriſt our Lord; and the bleſſing of God Almighty the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

ARTICLES

ARTICLES of RELIGION.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things both visible and invisible. And in unity of this Godhead there are three Persons of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word, or Son of God, who was made very Man.*

THE Son, who is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin: so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of*

III. *Of the Resurrection of Christ.*

CHRIST did truly rise again from the dead, and took again his body, with all things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

IV. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one Substance, Majesty, and Glory, with the Father and the Son, very and eternal God.

V. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to Salvation: so that whatsoever is not read therein, or may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names of the Canonical Books.

GEnesis,
Exodus,
Leviticus,
Numbers,
Deuteronomy,
Joshua,
Judges,
Ruth,
The First Book of Samuel,
The Second Book of Samuel,

The

The First Book of Kings,
The Second Book of Kings,
The First Book of Chronicles,
The Second Book of Chronicles,
The Book of Ezra,
The Book of Nehemiah,
The Book of Hester,
The Book of Job,
The Psalms,
The Proverbs,
Ecclesiastes, or Preacher,
Canica, or Songs of Solomon,
Four Prophets the greater,
Twelve Prophets the less.

All the Books of the New Testament, as they are commonly received, we do receive and account Canonical.

Of the Old Testament.

THE Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, who feign that the old Fathers did look only for transitory promises. Although the law given from God by Moses, as touching Ceremonies and Rites, doth not bind Christians, nor ought the Civil Precepts thereof of necessity to be received in any Commonwealth: yet notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called Moral.

VII. *Of*

VII. *Of Original or Birth-sin.*

ORiginal Sin ſtandeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is ingendered of the offspring of Adam, whereby man is very far gone from original righteouſneſs, and of his own nature inclined to evil, and that continually.

VIII. *Of Free-will.*

THE condition of man after the fall of Adam is ſuch, that he cannot turn and prepare himſelf by his own natural ſtrength and works to faith, and calling upon God: Wherefore we have no power to do good works pleaſant and acceptable to God, without the grace of God by Chriſt preventing us, that we may have a good-will, and working with us, when we have that good-will.

IX. *Of the Juſtification of Man.*

WE are accounted-righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith, and not for our own works or deſervings: wherefore, that we are juſtified by faith only, is a moſt wholeſome doctrine, and very full of comfort.

X. *Of good Works.*

ALthough good Works, which are the fruits of Faith, and follow after Juſtification, cannot put away our ſins, and endure the ſeverity of God's judgment; yet are they pleaſing and acceptable to God in Chriſt, and ſpring out of a true and lively Faith, inſomuch that by them a lively Faith may be as evidently known, as a tree diſcerned by its fruit.

XI. *Of*

XI. *Of Works of Supererogation.*

VOluntary Works, beſides, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety. For by them men do declare, That they do not only render unto God as much as they are bound to do, but that they do more for his ſake than of bounden duty is required: whereas Chriſt ſaith plainly, When ye have done all that is commanded you, ſay, We are unprofitable ſervants.

XII. *Of Sin after Juſtification.*

NOT every ſin willingly committed after Juſtification, is the ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of repentance is not to be denied to ſuch as fall into ſin, after juſtification: after we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin, and by the grace of God riſe again, and amend our lives. And therefore they are to be condemned who ſay they can no more ſin as long as they live here, or deny the place of forgiveneſs to ſuch as truly repent.

XIII. *Of the Church.*

THE viſible Church of Chriſt is a Congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments duly adminiſtered according to Chriſt's Ordinance, in all thoſe things that of neceſſity are requiſite to the ſame.

XIV. *Of Purgatory.*

THE Romiſh Doctrine concerning Purgatory, Pardons, Worſhipping, and Adoration, as well of Images, as of Reliques, and alſo Invocation

tion of Saints, is a fond thing vainly invented, and grounded upon no warrant of Scripture, but repugnant to the Word of God.

XV. *Of speaking in the Congregation in such a Tongue as the People understand.*

IT is a thing plainly repugnant to the Word of God, and the Cuſtom of the Primitive Church, to have Publick Prayer in the Church, or to miniſter the Sacraments in a Tongue not underſtood by the People.

XVI. *Of the Sacraments.*

SAcraments ordained of Chriſt, are not only badges or tokens of Chriſtian Men's Profeſſion; but rather they are certain Signs of Grace, and God's good Will towards us, by the which he doth work inviſibly in us, and doth not only quicken, but alſo ſtrengthen and confirm our faith in him.

There are two Sacraments ordained of Chriſt our Lord in the Goſpel; that is to ſay, Baptiſm, and the Supper of the Lord.

Thoſe five commonly called Sacraments; that is to ſay, Confirmation, Penance, Orders, Matrimony, and extreme Unction, are not to be counted for Sacraments of the Goſpel, being ſuch as have grown, partly of the corrupt following of the Apoſtles, partly are ſtates of life allowed in the Scriptures: but yet have not the like nature of Baptiſm and the Lord's Supper, becauſe they have not any viſible Sign or Ceremony ordained of God.

The ſacraments were not ordained of Chriſt to be gazed upon, or to be carried about; but that we ſhould duly uſe them. And in ſuch only as worthily receive the ſame, they have a wholſome effect or operation: but they that receive them unworthily

thily, purchaſe to themſelves condemnation, as Saint *Paul* ſaith.

XVII. *Of Baptiſm.*

BAptiſm is not only a ſign of profeſſion, and mark of difference, whereby Chriſtians are diſtinguiſhed from others that are not baptized; but it is alſo a ſign of regeneration, or the new birth. The baptiſm of young children is to be retained in the church.

XVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a ſign of the love that Chriſtians ought to have among themſelves one to another, but rather is a ſacrament of our redemption by Chriſt's death: Inſomuch, that to ſuch as rightly, worthily, and with faith receive the ſame, the bread which we break is a partaking of the body of Chriſt; and likewiſe the cup of bleſſing is a partaking of the blood of Chriſt.

Tranſubſtantiation, or the change of the ſubſtance of bread and wine in the ſupper of the Lord, cannot be proved by holy writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a ſacrament, and hath given occaſion to many ſuperſtitions.

The body of Chriſt is given, taken, and eaten in the ſupper, only after an heavenly and ſpiritual manner. And the mean whereby the body of Chriſt is received and eaten in the ſupper, is faith.

The ſacrament of the Lord's ſupper was not by Chriſt's ordinance reſerved, carried about, lifted up, or worſhipped.

XIX. *Of both Kinds.*

THE cup of the Lord is not to be denied to the lay-people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be ministered to all Christians alike.

XX. *Of the One Oblation of Christ, finished upon the Cross.*

THE offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

XXI. *Of the Marriage of Ministers.*

THE ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage; therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

XXII. *Of the Rites and Ceremonies of Churches.*

IT is not necessary that rites and ceremonies should in all places be the same, or exactly alike; for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies

of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth againſt the common order of the church, and woundeth the conſciences of weak brethren.

Every particular church may ordain, change, or aboliſh rites and ceremonies, ſo that all things may be done to edification.

XXIII. *Of Chriſtian Men's Goods.*

THE riches and goods of Chriſtians are not common as touching the right, title, and poſſeſſion of the ſame, as ſome do falſely boaſt. Notwithſtanding, every man ought, of ſuch things as he poſſeſſeth, liberally to give alms to the poor according to his ability.

XXIV. *Of a Chriſtian Man's Oath.*

AS we confeſs that vain and raſh ſwearing is forbidden Chriſtian men by our Lord Jeſus Chriſt, and *James* his apoſtle; ſo we judge that the Chriſtian religion doth not prohibit, but that a man may ſwear when the magiſtrate requireth, in a cauſe of faith and charity, ſo it be done according to the Prophet's teaching, in juſtice, judgment, and truth.

FINIS.

MINUTES

OF SEVERAL CONVERSATIONS

BETWEEN

THE REV. THOMAS COKE, LL. D.

THE REV. FRANCIS ASBURY

AND OTHERS,

AT A CONFERENCE, BEGUN IN BALTIMORE, IN THE STATE OF MARYLAND, ON MONDAY, THE 27*th*. OF DECEMBER, IN THE YEAR 1784.

COMPOSING A FORM OF DISCIPLINE FOR THE MINISTERS, PREACHERS AND OTHER MEMBERS OF THE METHODIST EPISCOPAL CHURCH IN

AMERICA.

PHILADELPHIA:
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M, DCC, LXXXV.

MINUTES, &c.

IT is desired, That all Things be considered as in the immediate Presence of God:

That every Person speak freely whatever is in his Heart.

Question 1. How may we best improve the Time of our Conferences?

Answer 1. While we are conversing, let us have an especial Care, to set God always before us.

2. In the intermediate Hours, let us redeem all the Time we can for private Exercises:

3. Therein let us give ourselves to Prayer for one another, and for a Blessing on our Labour.

Q. 2. What can be done in order to the future Union of the Methodists?

A. During the Life of the Rev. Mr. Wesley, we acknowledge ourselves his Sons in the Gospel, ready in Matters belonging to Church-Government, to obey his Commands. And we do engage after his Death, to do every Thing that we judge consistent with the Cause of Religion in *America* and the political Interests of these States, to preserve and promote our Union with the Methodists in *Europe*.

Q. 3. As the Ecclesiastical as well as Civil Affairs of these United States have passed through a very considerable Change by the Revolution, what Plan of Church-Government shall we hereafter pursue?

A. We will form ourselves into an Episcopal Church under the Direction of Superintendents, Elders, Deacons and Helpers, according to the Forms of Ordination annexed to our Liturgy, and the Form of Discipline set forth in these Minutes.

Q. 4. What may we reasonably believe to be God's Design in raising up the Preachers called *Methodists?*

A. To reform the Continent, and to spread scriptural Holiness over these Lands.

Q. 5. What was the Rise of *Methodism*, so called?

A. In 1729, two young Men, reading the Bible, saw they could not be saved without Holiness, followed after it, and incited others so to do. In 1737, they saw Holiness comes by Faith. They saw likewise, that Men are justified, before they are sanctified: but still Holiness was their Point. God then thrust them out, utterly against their Will, to raise an holy People. When Satan could no otherwise hinder this, he threw *Calvinism* in the way; and then *Antinomianism*, which strikes directly at the Root of all Holiness.

Q. 6. Is it advisable for us to preach in as many Places as we can, without forming any Societies?

A. By no Means; we have made the Trial in various Places: and that for a considerable Time. But all the Seed has fallen as by the Way-side. There is scarce any Fruit remaining.

Q. 7. Where should we endeavour to preach most?

A. 1. Where there is the greatest Number of quiet and willing Hearers: 2. Where there is most Fruit.

Q. 8. Is Field-preaching unlawful?

A. We conceive not. We do not know that it is contrary to any Law either of God or Man.

Q. 9. Have we not used it too sparingly?

A. It seems we have: 1. Because our Call is to save that which is lost. Now we cannot expect them to seek *us*. Therefore we should go and seek *them*. 2. Because we are particularly called, by *going into the Highways and Hedges, to compel them to come in*. 3. Because that Reason against it is not good, "The House will hold all that come." The House may hold all that *come* to the House; but not all that would *come* to the Field.

The greatest Hindrance to this you are to expect from rich, or cowardly, or lazy *Methodists*. But regard them not, neither Stewards, Leaders, nor People.

ple. Whenever the Weather will permit, go out in God's Name into the moſt public Places, and call all to repent and believe the Goſpel: Every Sunday, in particular: eſpecially where there are old Societies, leſt they ſettle upon their Lees.

Q. 10. Ought we not diligently to obſerve, in what Places God is pleaſed at any Time to pour out his Spirit more abundantly?

A. We ought, and at that Time to ſend more Labourers than uſual into that Part of the Harveſt.

Q. 11. How often ſhall we permit Strangers to be preſent at the Meeting of the Society?

A. At every other Meeting of the Society in every Place, let no Stranger be admitted. At other Times they may; but the ſame Perſon not above twice or thrice. In order to this, ſee that all in every Place ſhew their Tickets before they come in. If the Stewards and Leaders are not exact herein, employ others that have more Reſolution.

Q. 12. How often ſhall we permit Strangers to be preſent at our Love-Feaſts?

A. Let them be admitted with the utmoſt Caution; and the ſame Perſon on no account above twice, unleſs he becomes a Member.

Q. 13. How may the Leaders of Claſſes be made more uſeful?

A. 1. Let each of them be diligently examined concerning his Method of meeting a Claſs.

Let this be done with all poſſible Exactneſs at the Quarterly Viſitation. And in order to this, allow ſufficient Time for the Viſiting of each Society.

2. Let each Leader carefully inquire how every Soul in his Claſs proſpers. Not only how each Perſon obſerves the outward Rules, but how he grows in the Knowledge and Love of God.

3. Let the Leaders converſe with the Aſſiſtant frequently and freely.

Q. 14. Can any Thing farther be done in order to make the Meetings of the Claſſes lively and profitable?

A. 1.

A. 1. Change improper Leaders.

2. Let the Leaders frequently meet each other's Classes.

3. Let us observe which Leaders are the most useful. And let these meet the other Classes as often as possible.

4. See that all the Leaders be not only Men of sound Judgment, but Men truly devoted to God.

Q. 15. How can we farther assist those under our Care?

A. 1. By meeting the married Men and Women together, the first Sunday after the Quarterly Meeting; the single Men and Women apart, on the two following; in all the large Societies.

2. By instructing them at their own Houses. What unspeakable Need is there of this? The World say "The Methodists are no better than other People." This is not true. But it is nearer the Truth than we are willing to believe.

For 1. Personal Religion either toward God or Man, is amazingly superficial among us.

We can but just touch on a few Generals. How little Faith is there among us? How little Communion with God? How little living in Heaven, walking in Eternity, Deadness to every Creature? How much Love of the World? Desire of Pleasure, of Ease, of Praise, of getting Money?

How little brotherly Love? What continual Judging one another? What Gossipping, Evil-speaking, Tale-bearing? What Want of moral Honesty? To instance only one or two Particulars:

Who does as he would be done by, in buying and selling? Particularly in selling Horses? Write him Knave that does not. And the Methodist-Knave is the worst of all Knaves.

2. Family-Religion is shamefully wanting, and almost in every Branch.

And the Methodists in general will be little the better, till we take quite another Course with them. For what avails *Public Preaching alone*, though we could preach like Angels? We

We muſt, yea, every Travelling-Preacher muſt inſtruct them *from Houſe to Houſe*. Till this is done, and that in good earneſt, the Methodiſts will be little better than other People.

Our Religion is not deep, univerſal, uniform; but ſuperficial, partial, uneven. It will be ſo, till we ſpend half as much Time in *this Viſiting*, as we now do in Talking uſeleſsly.

Can we find a better Method of doing this than Mr. *Baxter's*? If not, let us adopt it without delay. His whole Tract, intitled *Gildas Salvianus*, is well worth a careful Peruſal. Speaking of this Viſiting from Houſe to Houſe, he ſays, (p. 351.)

"We ſhall find many Hindrances, both in ourſelves and in the People.

1. In ourſelves, there is much Dulneſs and Lazineſs, ſo that there will be much ado to get us to be faithful in the Work.

2. We have a baſe, man-pleaſing Temper, ſo that we let Men periſh, rather than loſe their Love; we let them go quietly to Hell, leſt we ſhould anger them.

3. Some of us have alſo a fooliſh Baſhfulneſs. We know not how to begin, and bluſh to contradict the Devil.

4. But the greateſt Hindrance is Weakneſs of Faith. Our whole Motion is weak, becauſe the Spring of it is weak.

5. Laſtly, We are unſkilful in the Work. How few know how to deal with Men, ſo as to get within them, and ſuit all our Diſcourſe to their ſeveral Conditions and Tempers: To chuſe the fitteſt Subjects, and follow them with a holy Mixture of Seriouſneſs, and Terror, and Love, and Meekneſs?

But undoubtedly this private Application is implied in thoſe ſolemn Words of the Apoſtle, *I charge thee before God and the Lord Jeſus Chriſt, who ſhall judge the Quick and Dead at his Appearing, preach the Word, be inſtant in Seaſon, out of Seaſon: reprove, rebuke, exhort, with all Long-ſuffering.*

O Brethren, if we could but ſet this Work on foot

in

in all our Societies, and profecute it zealoufly, what Glory would redound to God? If the common Lukewarmnefs were baniſhed, and every Shop and every Houſe buſied in ſpeaking of the Word and Works of God, ſurely God would dwell in our Habitations, and make us his Delight.

And this is abſolutely neceſſary to the Welfare of our People, many of whom neither believe nor repent to this Day. Look round and ſee how many of them are ſtill in apparent Danger of Damnation. And how can you walk, and talk, and be merry with ſuch People, when you know their Caſe? Methinks when you look them in the Face, you ſhould break forth into Tears, as the Prophet did when he looked upon *Hazael*; and then ſet on them with the moſt vehement and importunate Exhortations. O, for God's ſake, and for the ſake of poor Souls, beſtir yourſelves, and ſpare no Pains that may conduce to their Salvation!

What Cauſe have we to bleed before the Lord this Day, that we have ſo long neglected this good Work! If we had but ſet upon it ſooner, how many more might have been brought to Chriſt? And how much holier and happier might we have made our Societies before now? And why might we not have done it ſooner? There were many Hindrances: And ſo there always will be. But the greateſt Hindrance was in ourſelves, in our Littleneſs of Faith and Love.

But it is objected, I. This will take up ſo much Time, that we ſhall not have Leiſure to follow our Studies.

We anſwer, 1. Gaining Knowledge is a good Thing, but ſaving Souls is a better. 2. By this very Thing you will gain the moſt excellent Knowledge, that of God and Eternity. 3. You will have Time for gaining other Knowledge too. Only ſleep not more than you need; and never be idle or trifflingly employed. But 4. If you can do but one, let your Studies alone. I would throw by all the Libraries in the World rather than be guilty of the Loſs of one Soul.

It is objected, II. "The People will not ſubmit to it." If ſome will not, others will. And the Succeſs

with

with them, will repay all your Labour. O let us herein follow the Example of St. *Paul.*

1. For our general Business, *Serving the Lord, with all Humility of Mind:* 2. Our special Work, *Take heed to yourselves and to all the Flock:* 3. Our Doctrine, *Repentance toward God, and Faith in our Lord Jesus Christ:* 4. The Place, *I have taught You publicly and from House to House:* 5. The Object and Manner of Teaching, *I ceased not to warn every one, Night and Day, with Tears:* 6. His Innocence and Self-Denial herein, *I have coveted no Man's Silver or Gold:* 7. His Patience, *Neither count I my Life dear unto myself.* And among all our Motives, Let these be ever before our Eyes: 1. *The Church of God, which he hath purchased with his own Blood.* 2. *Grievous Wolves shall enter in; yea, of yourselves shall Men arise, speaking perverse Things.* Write this upon your Hearts, and it will do you more good than Twenty Years' Study.

Let every Preacher, having a Catalogue of those in each Society, go to each House: And deal gently with them, that the Report of it may move others to desire your Coming. Do this in earnest, and you will soon find what a Work you take in Hand, in undertaking to be a Travelling-Preacher.

Q. 16. How shall we prevent improper Persons from insinuating into the Society?

A. 1. Give Tickets to none till they are recommended by a Leader, with whom they have met at least two Months on Trial.

2. Give Notes to none but those who are recommended by one you know, or till they have met three or four Times in a Class.

3. Give them the Rules the first Time they meet.

Q. 17. When shall we admit new Members?

A. In large Towns, admit them into the Bands at the quarterly Love-Feast following the Quarterly-Meeting: Into the Society, on the Sunday following the Quarterly-Meeting. Then also read the Names of them that are excluded.

Q. 18. Should we insist on the Rules concerning Dress?

A. By all means. This is no Time to give any Encouragement to Superfluity of Apparel. Therefore give no Tickets to any, till they have left off superfluous Ornaments. In order to this, 1. Let every Assistant read the Thoughts upon Dress at least once a Year in every large Society. 2. In visiting the Classes, be very mild, but very strict. 3. Allow no exempt Case, not even of a married Woman. Better one suffer than many. 4. Give no Ticket to any that wear High-Heads, enormous Bonnets, Ruffles or Rings.

Q. 19. What can be done to encourage meeting in Band?

A. 1. In every large Society, have a Love-Feast quarterly for the Bands only. 2. Never fail to meet them once a Week. 3. Exhort every Believer to embrace the Advantage. 4. Give a Band-Ticket to none till they have met a Quarter on Trial.

Q. 20. Do we observe any Evil which has lately prevailed among our Societies?

A. Many of our Members have married with unawakened Persons. This has had fatal Effects. They had either a Cross for Life, or turned back to Perdition.

Q. 21. What can be done to put a Stop to this?

A. 1. Let every Preacher publickly inforce the Apostle's Caution, *Be not unequally yoked with Unbelievers.* 2. Let him openly declare, whoever does this will be expelled the Society. 3. When any such is expelled, let a suitable Exhortation be subjoined. And 4. Let all be exhorted to take no Step in so weighty a Matter without advising with the most serious of their Brethren.

Q. 22. Ought any Woman to marry without the Consent of her Parents?

A. In general, she ought not. Yet there may be an Exception. For if, 1. A Woman be under the Necessity of marrying: If, 2. Her Parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their Consent. Yet even then a Methodist-Preacher ought not to marry her.

Q. 23. May our Ministers or Travelling-Preachers drink spirituous Liquors?

A. By no means, unless it be *medicinally*. Q. 24.

Q. 24. Do not Sabbath-breaking, Evil-ſpeaking, unprofitable Converſation, Lightneſs, Expenſiveneſs or Gaiety of Apparel, and Contracting Debts without due Care to diſcharge them, ſtill prevail in ſeveral Places? How may theſe Evils be remedied?

A. 1. Let us preach expreſsly on each of theſe Heads. 2. Read in every Society the Sermon on Evil-ſpeaking. 3. Let the Leaders cloſely examine and exhort every Perſon to put away the accurſed Thing. 4. Let the Preacher warn every Society, that none who is guilty herein can remain with us. 5. Extirpate ſmuggling, buying or ſelling uncuſtomed Goods, out of every Society. Let none remain with us who will not totally abſtain from every Kind and Degree of it. 6. Extirpate Bribery, receiving any Thing, directly or indirectly, for voting in any Election. Shew no Reſpect of Perſons herein, but expel all that touch the accurſed Thing.

Q. 25. What ſhall we do to prevent Scandal, when any of our Members becomes a Bankrupt?

A. Let the Aſſiſtant talk with him at large. And if he has not kept fair Accounts, let him be expelled immediately.

Q. 26. What is the Office of a *Superintendent*?

A. To ordain *Superintendents*, *Elders* and *Deacons*; to preſide as a Moderator in our Conferences; to fix the Appointments of the Preachers for the ſeveral Circuits: and in the Intervals of the Conference, to change, receive or ſuſpend Preachers, as Neceſſity may require; and to receive Appeals from the Preachers and People, and decide them.

N. B. No Perſon ſhall be ordained a *Superintendent Elder* or *Deacon*, without the Conſent of a Majority of the Conference and the Conſent and Impoſition of Hands of a Superintendent; except in the Inſtance provided for in the 29th. Minute.

Q. 27. To whom is the *Superintendent* amenable for his Conduct?

A. To the Conference: who have Power to expel him for improper Conduct, if they ſee it neceſſary.

Q. 28. If the *Superintendent* ceaſes from Travelling at

at large among the People, shall he still exercise his Office in any Degree?

A. If he ceases from Travelling without the Consent of the Conference, he shall not thereafter exercise any ministerial Function whatsoever in our Church.

Q. 29. If by Death, Expulsion or otherwise there be no Superintendent remaining in our Church, what shall we do?

A. The Conference shall elect a Superintendent, and the Elders or any three of them shall ordain him according to our Liturgy.

Q. 30. What is the Office of an *Elder?*

A. To administer the Sacraments of Baptism and the Lord's Supper, and to perform all the other Rites prescribed by our Liturgy.

Q. 31. What is the Office of a *Deacon?*

A. To baptize in the Absence of an Elder, to assist the Elder in the Administration of the Lord's Supper, to marry, bury the Dead, and read the Liturgy to the People as prescribed, except what relates to the Administration of the Lord's Supper.

Q. 32. What is the Office of a *Helper?*

A. 1. To preach.

2. To meet the Society and the Bands weekly.

3. To visit the Sick.

4. To meet the Leaders weekly.

Let every Preacher be particularly exact in this, and in Morning-Preaching. If he has twenty Hearers, let him preach.

N. B. We are fully determined never to drop Morning-Preaching, and to preach at five wherever it is practicable.

Q. 33. What are the Rules of a Helper?

A. 1. Be diligent. Never be unemployed. Never be triflingly employed. Never *while away* Time: Neither spend any more Time at any Place than is strictly necessary.

2. Be serious. Let your Motto be, Holiness to the Lord. Avoid all Lightness, Jesting and foolish Talking.

3. Converse sparingly and cautiously with Women: Particularly with young Women. 4. Take

4. Take no Step toward Marriage without firſt conſulting with your Brethren.

5. Believe Evil of no one: unleſs you ſee it done, take heed how you credit it. Put the beſt Conſtruction on every thing. You know the Judge is always ſuppoſed to be on the Priſoner's ſide.

6. Speak Evil of no one: Elſe *your* Word eſpecially would eat as doth a Canker: Keep your Thoughts within your own Breaſt, till you come to the Perſon concerned.

7. Tell every one who is under your Care, what you think wrong in his Conduct and Tempers, and that plainly as ſoon as may be: Elſe it will feſter in your Heart. Make all haſte to caſt the Fire out of your Boſom.

8. Do not affect the Gentleman. You have no more to do with this Character than with that of a Dancing-Maſter. A Preacher of the Goſpel is the Servant of all.

9. Be aſhamed of nothing but Sin: Not of fetching Wood (if Time permit) or drawing Water: Not of cleaning your own Shoes, or your Neighbour's.

10. Be punctual. Do every Thing exactly at the Time. And do not *mend* our Rules, but *keep* them: Not for Wrath, but for Conſcience' ſake.

11. You have nothing to do but to ſave Souls. Therefore ſpend and be ſpent in this Work. And go always, not only to thoſe that want, but to thoſe that want you moſt.

Obſerve. It is not your Buſineſs to preach ſo many Times, and to take care of this or that Society: But to ſave as many Souls as you can; to bring as many Sinners as you poſſibly can to Repentance, and with all your Power to build them up in that Holineſs without which they cannot ſee the Lord. And remember! A Methodiſt-Preacher is to mind *every* Point, great and ſmall, in the Methodiſt-Diſcipline! Therefore you will need all the Senſe you have: And to have all your Wits about you!

12. Act in all Things, not according to your own Will, but as a Son in the Goſpel. As ſuch it is your

Part

Part to employ your Time in the Manner which we direct: Partly in preaching and visiting from House to House: Partly in Reading, Meditation, and Prayer. Above all, if you labour with us in our Lord's Vineyard, it is needful you should do *that Part* of the Work which we advise, at *those Times and Places* which we judge most for his Glory.

N. B. No *Helper*, or even *Deacon*, shall on any Pretence at any Time whatsoever administer the Lord's Supper.

Q. 34. Will it be expedient to appoint some of our *Helpers* to read the Morning and Evening Service out of our Liturgy on the Lord's Day?

A. It will. And every Helper who receives a written Direction under the Hand of a *Superintendent*, may regularly read the Morning and Evening Service on the Lord's Day.

Q. 35. How are we to proceed with those *Elders* or *Deacons* who cease from Travelling?

A. Unless they have the Permission of the Conference declared under the Hand of a Superintendent, they are on no account to exercise any of the peculiar Functions of those Offices among us. And if they do, they are to be expelled immediately.

Q. 36. What Method shall we take to prevent improper Persons from Preaching among us as Travelling-Preachers?

A. Let no Person be employed as a Travelling-Preacher, unless his Name be printed in the Minutes of the Conference preceding, or a Certificate be given him under the Hand of one or other of the Superintendents, or, in their Absence, of three Assistants as is hereafter provided. And, for this Purpose, let the Minutes of the Conference be always printed.

Q. 37. What shall be the regular annual Salary of the *Elders*, *Deacons* and *Helpers*?

A. Twenty-four Pounds (Pennsylvania-Currency) and no more.

Q. 38. What shall be annually allowed the Wives of the married Preachers?

A. Twenty-

A. Twenty-four Pounds (Pennſylvania-Currency) if they need it, and no more.

Q. 39. How is this to be provided?

A. By the Circuits proportionably.

Q. 40. What ſhall be allowed the married Preachers for the Support of their Children?

A. For each of their Children under the Age of ſix Years, let them be allowed ſix Pounds (Pennſylvania-Currency): and for each Child of the Age of ſix and under the Age of eleven, eight Pounds.

Q. 41. Are there any Directions to be given concerning the Negroes?

A. Let every Preacher, as often as poſſible, meet them in Claſs. And let the Aſſiſtant always appoint a proper *White Perſon* as their Leader. Let the Aſſiſtants alſo make a regular Return to the Conference, of the Number of Negroes in Society in their reſpective Circuits.

Q. 42. What Methods can we take to extirpate Slavery?

A. We are deeply conſcious of the Impropriety of making new Terms of Communion for a religious Society already eſtabliſhed, excepting on the moſt preſſing Occaſion: and ſuch we eſteem the Practice of holding our Fellow-Creatures in Slavery. We view it as contrary to the Golden Law of God on which hang all the Law and the Prophets, and the unalienable Rights of Mankind, as well as every Principle of the Revolution, to hold in the deepeſt Debaſement, in a more abject Slavery than is perhaps to be found in any Part of the World except America, ſo many Souls that are all capable of the Image of God.

We therefore think it our moſt bounden Duty, to take immediately ſome effectual Method to extirpate this Abomination from among us: And for that Purpoſe we add the following to the Rules of our Society: viz.

1. Every Member of our Society who has Slaves in his Poſſeſſion, ſhall within twelve Months after Notice given to him by the Aſſiſtant (which Notice the Aſ-

ſiſtants

ſiſtants are required immediately and without any Delay to give in their reſpective Circuits) legally execute and record an Inſtrument, whereby he emancipates and ſets free every Slave in his Poſſeſſion who is between the Ages of Forty and Forty-five immediately, or at fartheſt when they arrive at the Age of Forty-five:

And every Slave who is between the Ages of Twenty-five and Forty immediately, or at fartheſt at the Expiration of five Years from the Date of the ſaid Inſtrument:

And every Slave who is between the Ages of Twenty and Twenty-five immediately, or at fartheſt when they arrive at the Age of Thirty:

And every Slave under the Age of Twenty, as ſoon as they arrive at the Age of Twenty-five at fartheſt.

And every Infant born in Slavery after the above-mentioned Rules are complied with, immediately on its Birth.

2. Every Aſſiſtant ſhall keep a Journal, in which he ſhall regularly minute down the Names and Ages of all the Slaves belonging to all the Maſters in his reſpective Circuit, and alſo the Date of every Inſtrument executed and recorded for the Manumiſſion of the Slaves, with the Name of the Court, Book and Folio, in which the ſaid Inſtruments reſpectively ſhall have been recorded: Which Journal ſhall be handed down in each Circuit to the ſucceeding Aſſiſtants.

3. In Conſideration that theſe Rules form a new Term of Communion, every Perſon concerned, who will not comply with them, ſhall have Liberty quietly to withdraw himſelf from our Society within the twelve Months ſucceeding the Notice given as aforeſaid: Otherwiſe the Aſſiſtant ſhall exclude him in the Society.

4. No Perſon ſo *voluntarily withdrawn*, or ſo *excluded*, ſhall ever partake of the Supper of the Lord with the Methodiſts, till he complies with the above Requiſitions.

5. No Perſon holding Slaves ſhall, in future, be admitted into Society or to the Lord's Supper, till he pre-

previouſly complies with theſe Rules concerning Slavery.

N. B. Theſe Rules are to affect the Members of our Society no farther than as they are conſiſtent with the Laws of the States in which they reſide.

And reſpecting our Brethren in *Virginia* that are concerned, and after due Conſideration of their peculiar Circumſtances, we allow them *two Years* from the Notice given, to conſider the Expedience of Compliance or Non-Compliance with theſe Rules.

Q. 43. What ſhall be done with thoſe who buy or ſell Slaves, or give them away?

A. They are immediately to be expelled: unleſs they buy them on purpoſe to free them.

Q. 44. Are there any Directions to be given concerning the Adminiſtration of the Lord's Supper?

A. 1. Let it be recommended to the People to receive it *kneeling*: but let them at the ſame time be informed that they may receive it either *ſtanding* or *ſitting*.

2. Let no Perſon who is not a Member of the Society, be admitted to the Communion without a Sacrament Ticket, which Ticket muſt be changed every Quarter. And we empower the Elder or Aſſiſtant, and no others, to deliver theſe Tickets.

Q. 45. Is there any Direction to be given concerning the Adminiſtration of Baptiſm?

A. Let every adult Perſon, and the Parents of every Child, to be baptized, have their Choice either of *Immerſion* or *Sprinkling*, and let the Elder or Deacon conduct himſelf accordingly.

Q. 46. What ſhall be done with thoſe who were baptized in their Infancy, but have now Scruples concerning the Validity of Infant-Baptiſm?

A. Remove their Scruples by *Argument*, if you can; if not, the Office may be performed by Immerſion or Sprinkling, as the Perſon deſires.

Q. 47. Shall Perſons who continue to attend Divine Service and partake of the Lord's Supper with other Churches, have Liberty at the ſame time to be Members of our Society?

A. They shall have *full* Liberty, if they comply with our Rules.

Q. 48. Are there any Directions to be given concerning the Fees of Office?

A. We will on no account whatsoever suffer any *Elder* or *Deacon* among us to receive a *Fee* or *Present* for administering the Ordinance of Marriage, Baptism, or the Burial of the Dead. *Freely* we have received, and *freely* we will give.

Q. 49. What general Method of employing our Time would you advise us to?

A. We advise you, 1. As often as possible to rise at four. 2. From four to five in the Morning, and from five to six in the Evening, to meditate, pray, and read, partly the Scripture with Mr. *Wesley's* Notes, partly the closely-practical Parts of what he has published. 3. From six in the Morning till twelve (allowing an Hour for Breakfast) to read in Order, with much Prayer, *the Christian Library*, and other pious Books.

Q. 50. Why is it that the People under our Care are not better?

A. Other Reasons may concur; but the chief is, because *we* are not more *knowing* and more *holy*.

Q. 51. But why are not we more knowing?

A. Because we are idle. We forget our very first Rule, "Be diligent. Never be unemployed. Never be triflingly employed. Never while away Time; neither spend any more Time at any Place than is strictly necessary."

I fear there is altogether a Fault in this Matter, and that few of us are clear: Which of you spends as many Hours a-day in *God's Work*, as you did formerly in *Man's Work?* We talk, talk,—or read History, or what comes next to hand. We must, absolutely must, cure this Evil, or betray the Cause of God.

But how? 1. Read the *most useful* Books, and that regularly and constantly. Steadily spend all the Morning in this Employ, or at least five Hours in four and twenty.

"But I have *no Taste* for Reading." Contract a Taste

Taſte for it by Uſe, or return to your Trade.

"But I have no Books." We deſire the Aſſiſtants will take Care that all the large Societies provide Mr. *Weſley's* Works for the Uſe of the Preachers.

2. In the Afternoon follow Mr. *Baxter's* Plan. Then you will have no Time to ſpare: you will have Work enough for all your Time. Then likewiſe no Preacher will ſtay with us who is as Salt that has loſt its Savour. For to ſuch this Employment would be mere Drudgery. And in order to it, you will have need of all the Knowledge you can procure.

The Sum is, Go into *every Houſe* in courſe, and teach *every one* therein, young and old, if they belong to us, to be Chriſtians inwardly and outwardly.

Make every Particular plain to their Underſtanding; fix it in their Memory; write it on their Heart. In order to this, there muſt be *Line upon Line, Precept upon Precept.* What Patience, what Love, what Knowledge is requiſite for this!

We muſt needs do this, were it only to avoid Idleneſs. Do we not loiter away many Hours in every Week? Each try himſelf: No Idleneſs is conſiſtent with Growth in Grace. Nay, without Exactneſs in *redeeming Time*, you cannot retain the Grace you received in Juſtification.

But what ſhall we do for the *Riſing Generation?* Who will labour for them? Let him who is zealous for God and the Souls of Men begin *now.*

1. Where there are ten Children whoſe Parents are in Society, meet them at leaſt an Hour every Week:

2. Talk with them every time you ſee any at home:

3. Pray in Earneſt for them:

4. Diligently inſtruct and vehemently exhort all Parents at their own Houſes:

5. Preach expreſsly on Education. "But I have no Gift for this." Gift or no Gift, you are to do it; elſe you are not called to be a *Methodiſt* Preacher: Do it as you can, till you can do it as you would. Pray earneſtly for the Gift, and uſe the Means for it.

Q. 52. Why are not *we* more holy? Why do not

we

we live in Eternity? Walk with God all the Day long? Why are we not all *devoted to God?* Breathing the whole Spirit of *Miſſionaries?*

A. Chiefly becauſe we are Enthuſiaſts; looking for the End without uſing the Means.

To touch only upon two or three Inſtances:

Who of you riſes at four? Or even at five, when he does not preach?

Do you recommend to all our Societies the five o' Clock Hour for private Prayer? Do you obſerve it? Or any other fixt Time? Do not you find by Experience that *any time* is *no time?*

Do you know the Obligation and the Benefit of *Faſting?* How often do you practiſe it?

The Neglect of this alone is ſufficient to account for our Feebleneſs and Faintneſs of Spirit. We are continually grieving the Holy Spirit of God by the habitual Neglect of a plain Duty. Let us amend from this Hour!

Q. 53. But how can I faſt ſince it hurts my Health?

A. There are ſeveral Degrees of Faſting, which can not hurt your Health. We will inſtance in one. Let us every Friday (beginning on the next) avow this Duty throughout the Continent, by touching no Tea, Coffee or Chocolate *in the Morning*, but (if we want it) half a Pint of Milk or Water-Gruel. Let us dine on Vegetables, and (if we need it) eat three or four Ounces of Fleſh in the Evening. At other Times let us eat no Fleſh-ſuppers. Theſe exceedingly tend to breed nervous Diſorders.

Q. 54. What is the beſt general Method of Preaching?

A. 1. To convince: 2. To offer Chriſt: 3. To build up: And to do this in ſome Meaſure in every Sermon.

Q. 55. Are there any ſmaller Advices relative to Preaching, which might be of Uſe to us?

A. Perhaps theſe, 1. Be ſure never to diſappoint a Congregation, unleſs in caſe of Life or Death:

2. Begin preciſely at the Time appointed:

3. Let

3. Let your whole Deportment before the Congregation be ſerious, weighty and ſolemn:

4. Always ſuit your Subject to your Audience:

5. Chuſe the plaineſt Texts you can:

6. Take care not to ramble, but keep to your Text, and make out what you take in Hand:

7. Take care of any Thing aukward or affected either in your Geſture, Phraſe or Pronunciation:

8. Sing no Hymns of your own Compoſing:

9. Print nothing without the Approbation of one or other of the Superintendents.

10. Do not uſually pray *ex tempore* above eight or ten Minutes (at moſt) without Intermiſſion:

11. Frequently read and inlarge upon a Portion of the Notes: And let young Preachers often *exhort* without taking a Text:

12. Always kneel during public Prayer:

13. Every where avail yourſelf of the great Feſtivals by Preaching on the Occaſion:

14. Beware of Clowniſhneſs. Be courteous to all:

15. Be merciful to your Beaſt. Not only ride moderately, but ſee with your own Eyes that your Horſe be rubbed and fed.

Q. 56. Have not ſome of us been led off from Practical Preaching by (what was called) *preaching Chriſt?*

A. Indeed we have. The moſt effectual Way of preaching Chriſt, is to preach him in all his Offices, and to declare his *Law* as well as his *Goſpel* both to Believers and Unbelievers. Let us ſtrongly and cloſely inſiſt upon inward and outward Holineſs in all its Branches.

Q. 57. How ſhall we guard againſt *Formality* in *Singing?*

A. 1. By chuſing ſuch Hymns as are proper for the Congregation: 2. By not Singing too much at once; ſeldom more than five or ſix Verſes: 3. By ſuiting the Tune to the Words: 4. By often ſtopping ſhort and aſking the People, "Now! Do you know what you ſaid laſt? Did you ſpeak no more than you felt?" 5. Do not ſuffer the People to ſing too ſlow.

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This naturally tends to Formality, and is brought in by them who have either very ſtrong or very weak Voices. 6. In every large Society let them learn to ſing: And let them always learn our own Tunes firſt. 7. Let the Women conſtantly ſing their Parts alone. Let no Man ſing with them, unleſs he underſtands the Notes, and ſings the Baſe as it is pricked down in the Tune-Book. 8. Introduce no new Tunes till they are perfect in the old. 9. Recommend our Tune-Book every where: and if you cannot ſing yourſelf, chuſe a Perſon or two in each Place to pitch the Tune for you. 10. Exhort every one in the Congregation to ſing, not one in ten only. 11. If a Preacher be preſent, let no Singer give out the Words. 12. When they would teach a Tune to the Congregation, they muſt ſing only the Tenor.

Q. 58. Who is the Aſſiſtant?

A. That Preacher in each Circuit, who is appointed from Time to Time to aſſiſt the Superintendents in the Charge of the Societies and the other Preachers therein.

Q. 59. How ſhould an Aſſiſtant be qualified for his Charge?

A. By walking cloſely with God, and having his Work greatly at Heart: And by underſtanding and loving Diſcipline, Ours in particular.

Q. 60. What is the Buſineſs of an Aſſiſtant?

A. 1. To ſee that the other Preachers in his Circuit behave well, and want nothing. 2. To renew the Tickets quarterly, and regulate the Bands. 3. To take in, or put out of the Society or the Bands. 4. To appoint all the Stewards and Leaders, and change them when he ſees it neceſſary. 5. To keep Watch-Nights and Love-Feaſts. 6. To hold Quarterly-Meetings, and therein diligently to inquire both into the temporal and ſpiritual State of each Society. 7. To take care that every Society be duly ſupplied with Books: Particularly with *Kempis*, *the Inſtructions for Children*, and the *Primitive Phyſic*, which ought to be in every Houſe. 8. To take exact Liſts of his Societies and

bring

bring them to the Conference. 9. To send an Account of his Circuit every half Year to one of the Superintendents. 10. To meet the married Men and Women, and the single Men and Women in the large Societies once a Quarter. 11. To overlook the Accounts of all the Stewards.

Q. 61. Are there any other Directions, which you would give the Assistants?

A. Several. 1. Take a regular Catalogue of your Societies, as they live *in House-row*. 2. Leave your Successor a particular Account of the State of the Circuit. 3. See that every Band-Leader have the Rules of the Bands. 4. Vigorously, but calmly, inforce the Rules concerning needless Ornaments and Drams. 5. As soon as there are four Men or Women Believers in any Place, put them into a Band. 6. Suffer no Love-Feast to last above an Hour and a half. 7. Warn all from Time to Time, that none are to remove from one Society to another without a Certificate from the Assistant in these Words, (else he will not be received in other Societies) "A. B. the Bearer, is a Member of our Society in C. I believe he has sufficient Cause for removing." 8. Every where recommend Decency and Cleanliness. 9. Read the Rules of the Society, with the Aid of your Helpers, once a Year in every Congregation, and once a Quarter in every Society.

Q. 62. Are there any Directions to be given the Assistant concerning the Decision of Disputes among the People?

A. On any Dispute of Importance, or difficult to be settled, let the Assistant inquire into the Circumstances, and having consulted the Stewards and Leaders, appoint Referees, whose Decision shall be final, and the Party expelled that refuses to abide by it: Unless there appear to the Assistant some Fraud or gross Mistake in the Decision, in which Case he shall appoint new Referees, for a Re-Hearing of the Cause, whose Decision shall be absolutely final.

Q. 63.

Q. 63. Are there any further Directions needful for the Preſervation of good Order among the Preachers?

A. In the Abſence of a Superintendent, a Travelling Preacher or three Leaders ſhall have Power to lodge a Complaint againſt any Preacher in their Circuit, whether Elder, Aſſiſtant, Deacon or Helper, before three neighbouring Aſſiſtants; who ſhall meet at an appointed Time (proper Notice being given to the Parties) hear and decide the Cauſe. And Authority is given them to change or ſuſpend a Preacher, if they ſee it neceſſary, and to appoint another in his Place, during the Abſence of the Superintendents.

Q. 64. If there happen to be a Vacancy in a Circuit by the Death of a Preacher, by his withdrawing himſelf from the Work, or otherwiſe, in the Abſence of a Superintendent, who are to fill up the Vacancy?

A. Three neighbouring Aſſiſtants, called and aſſembled according to the preceding Minute.

Q. 65. What ſhall we do with thoſe Members of our Society who wilfully and repeatedly neglect to meet their Claſs?

A. 1. Let the Aſſiſtant or one of his Helpers viſit them, wherever it is practicable, and explain to them the Conſequence, if they continue to neglect, viz. *Excluſion.*

2. If they do not amend, let the Aſſiſtant exclude them in the Society, informing it that they are laid aſide for a Breach of our Rules of Diſcipline, and not for immoral Conduct.

Q. 66. Do we ſufficiently watch over each other?

A. We do not.

Should we not frequently aſk each other, Do you walk cloſely with God? Have you *now* Fellowſhip with the Father and the Son? At what Hour do you riſe? Do you punctually obſerve the Morning and Evening Hour of Retirement? Do you ſpend the Day in the Manner which the Conference adviſes? Do you converſe ſeriouſly, uſefully and cloſely?

To be more particular:

Do you uſe all the Means of Grace yourſelf, and in-

force

force the Use of them on all other Persons?

They are either *Instituted* or *Prudential*.

I. The Instituted are,

1. Prayer; Private, Family, Public; consisting of Deprecation, Petition, Intercession and Thanksgiving. Do you use each of these?

Dou you use Private Prayer every Morning and Evening? If you can, at five in the Evening, and the Hour before or after Morning-Preaching?

Do you forecast daily, wherever you are, how to secure these Hours? Do you avow it every where? Do you ask every where, Have *you* Family-Prayer? Do *you* retire at five o'Clock?

2. Searching the Scriptures, by

(1.) Reading; *constantly*, some Part of every Day: *regularly*, all the Bible in order: *carefully*, with Mr. *Wesley's* Notes: *seriously*, with Prayer before and after: *fruitfully*, immediately practising what you learn there?

(2.) Meditating: at set Times? By any Rule?

(3.) Hearing: Every Morning?

Carefully? With Prayer before, at, after?

Immediately putting in Practice?

Have you a New Testament always about you?

3. The Lord's Supper? Do you use this at every Opportunity?

With solemn Prayer before? With earnest and deliberate Self-Devotion?

4. Fasting. *How* do you fast every Friday?

5. Christian Conference. Are you convinced how important and how difficult it is to *order your Conversation right?*

Is it *always in Grace? Seasoned with Salt? Meet to minister Grace to the Hearers?*

Do you not converse too long at a Time? Is not an Hour commonly enough?

Would it not be well always to have a determinate End in View? And to pray before and after it?

II. *Prudential* Means we may use, either as common Christians, as Methodists, as Preachers, or as Assistants.

1. As common Christians: What particular *Rules*

have *you* in order to grow in Grace? What *Arts* of Holy Living?

2. As Methodists: Do you never miss your Class or Band?

3. As Preachers: Do you meet every Society? Also, the Leaders and Bands if any?

4. As Assistants: Have you throughly considered your Office? And do you make a Conscience of executing every Part of it?

These Means may be used without Fruit. But there are some Means which cannot; namely, Watching, Denying ourselves, Taking up our Cross, Exercise of the Presence of God.

1. Do you steadily watch against the World? The Devil? Yourselves? Your besetting Sin?

2. Do you deny yourself every useless Pleasure of Sense? Imagination? Honour? Are you temperate in all things? Instance in Food. (1.) Do you use only that *Kind* and that *Degree* which is best both for your Body and Soul? Do you see the Necessity of this? (2.) Do you eat no Flesh-Suppers? No late Suppers? (3.) Do you eat no more at each Meal than is necessary? Are you not heavy or drowsy after Dinner? (4.) Do you use only that Kind and that Degree of Drink which is best both for your Body and Soul? (5.) Do you drink Water? Why not? Did you ever? Why did you leave it off? If not for Health, when will you begin again? To-Day? (6.) How often do you drink Wine? Every Day? Do you *want it?*

3. Wherein do you *take up your Cross daily?* Do you chearfully *bear your Cross* (whatever is grievous to Nature) as a Gift of God, and labour to profit thereby?

4. Do you endeavour to set God always before you? To see his Eye continually fixt upon you? Never can you use these Means but a Blessing will ensue. And the more you use them, the more will you grow in Grace.

Q. 67. What can be done in order to a closer Union of our Helpers with each other? A. 1.

A. 1. Let them deeply be convinced of the abſolute Neceſſity of it.

2. Let them pray for a Deſire of Union.

3. Let them ſpeak freely to each other.

4. When they meet, let them never part without Prayer.

5. Let them beware how they deſpiſe each other's Gifts.

6. Let them never ſpeak ſlightingly of each other in any kind.

7. Let them defend one another's Characters in every thing, ſo far as conſiſts with Truth: And

8. Let them labour, in Honour each to prefer the other before himſelf.

Q. 68. How ſhall we try thoſe who think they are moved by the Holy Ghoſt to preach?

A. Inquire, 1. Do they know God as a pardoning God? Have they the Love of God abiding in them? Do they deſire and ſeek nothing but God? And are they holy in all manner of Converſation? 2. Have they *Gifts* (as well as *Grace*) for the Work? Have they (in ſome tolerable Degree) a clear, ſound Underſtanding? Have they a right Judgment in the Things of God? Have they a juſt Conception of Salvation by Faith? And has God given them any Degree of Utterance? Do they ſpeak juſtly, readily, clearly? 3. Have they *Fruit?* Are any truly convinced of Sin and converted to God by their Preaching?

As long as theſe three Marks concur in any one, we believe he is called of God to preach. Theſe we receive as ſufficient Proof, that he is *moved thereto by the Holy Ghoſt.*

Q. 69. What Method may we uſe in receiving a New Helper?

A. A proper Time for doing this, is at a Conference after ſolemn Faſting and Prayer.

Every Perſon propoſed ſhall then be aſked (with any other Queſtions which may be thought neceſſary by the Conference) the following, viz.

Have *you* Faith in Chriſt? Are you *going on to Perfection?*

fection? Do you expect to be *perfected in Love in this Life?* Are you groaning after it? Are you resolved to devote yourself wholly to God and to his Work? Do you know the *Methodist-Plan?* Do you know the *Rules of the Society?* Of the *Bands?* Do you keep them? Do you take no *Drams?* Do you constantly attend the *Sacrament?* Have you read the *Minutes of the Conference?* Are you willing to conform to them? Have you considered the Rules of a *Helper?* Especially the first, tenth and twelfth? Will you keep them for Conscience' sake? Are you determined to employ *all* your Time in the Work of God? Will you preach every Morning at five o' Clock wherever you can have twenty Hearers? Will you endeavour not to speak too long or too loud? Will you diligently instruct the Children in every Place? Will you visit from House to House? Will you recommend Fasting both by Precept and Example? Are you in Debt?

We may then, if he gives Satisfaction, receive him as a Probationer by giving him the Minutes of the Conference inscribed thus:

To A. B.

"You think it your Duty to call Sinners to Repentance. Make full Proof hereof, and we shall rejoice to receive you as a Fellow Labourer."

Let him then read and carefully weigh what is contained therein, that if he has any Doubt, it may be removed.

Observe! Taking *on Trial* is entirely different from *admitting* a Preacher. One on Trial, may be either admitted or rejected without doing him any wrong. Otherwise it would be no Trial at all. Let every Assistant explain this to them that are on Trial.

After two Years' Probation, being recommended by the Assistant and examined by the Conference, he may be received into full Connexion by giving him the Minutes inscribed thus:

"As long as you freely consent to, and earnestly endeavour to walk by these Rules, we shall rejoice to acknowledge you as a Fellow-Labourer."

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Mean time let none preach or exhort in any of our Societies without a Note of Permiſſion from the Aſſiſtant: Let every Preacher or Exhorter take care to have this renewed yearly: And let every Aſſiſtant inſiſt upon it.

Q. 70. What is the Method wherein we uſually proceed in our Conferences?

A. We inquire,

1. What Preachers are *admitted?*
   Who *remain on Trial?*
   Who are *admitted on Trial?*
   Who *deſiſt* from Travelling?
2. Are there any Objections to any of the Preachers? Who are named one by one.
3. How are the Preachers ſtationed this Year?
4. What Numbers are in the Society?
5. What was contributed for the Contingent Expences?
6. How was this expended?
7. What is contributed toward the Fund for the Superannuated Preachers and the Widows and Orphans of the Preachers?
8. What Demands are there upon it?
9. How many Preachers' Wives are to be provided for? By what Circuits and in what Proportion?
10. Where and when may our next Conference begin?

Q. 71. What Proviſion can we make for a proper Supply of Preachers in the Circuits during the Sitting of the Conference?

A. Let as many Local Preachers as are neceſſary, be provided by the Aſſiſtant in every Circuit, as far as poſſible; and let them be paid in Proportion to their Work as Travelling-Preachers out of the Yearly Collection.

Q. 72. How can we provide for Superannuated Preachers and the Widows and Orphans of Preachers?

A. 1. Let every Travelling-Preacher contribute two Dollars yearly at the Conference.

2. Let every one when firſt admitted as a Travelling-

ling-Preacher, pay twenty Shillings (Pennſylvania-Currency.)

3. Let this Money be lodged in the Hands of the Treaſurers.

4. Let there be three Treaſurers; three Clerks, each of whom ſhall keep a ſeparate Account; and three Inſpectors, who ſhall annually lay before the Conference an exact State of the Fund.

5. Let theſe Nine form a Committee for the Management of the Fund. Three of whom ſhall be competent to proceed on any Buſineſs, provided one be a Treaſurer, another an Inſpector, and a third a Clerk.

6. Out of this Fund let Proviſion be made firſt for the Worn-out Preachers, and then for the Widows and Children of thoſe that are dead.

7. Every Worn-out Preacher ſhall receive, if he wants it, twenty-four Pounds a Year (Pennſylvania-Currency).

8. Every Widow of a Preacher ſhall receive yearly, if ſhe wants it, during her Widowhood, twenty Pounds.

9. Every Child of a Preacher ſhall receive once for all, if he wants it, twenty Pounds.

10. But none ſhall be intitled to any Thing from this Fund, till he has paid fifty Shillings.

11. Nor any who neglects paying his Subſcription for three Years together, unleſs he be ſent by the Conference out of theſe United States.

12. Let the Fund never be reduced to leſs than a hundred Pounds.

13. Let every Aſſiſtant, as far as poſſible, bring to the Conference the Contribution of every Preacher left behind in his Circuit.

Q. 73. What can be done in order to revive the Work of God where it is decayed?

1. Let both Aſſiſtants and Preachers be conſcientiouſly exact in the whole *Methodiſt* Diſcipline.

2. See that no Circuit be at any Time without Preachers. Therefore let no Preacher who does not attend the Conference, leave the Circuit *at that Time*

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on any Pretence whatever. This is the moſt improper Time in the whole Year. Let every Aſſiſtant ſee to this, and require each of theſe to remain in the Circuit till the New Preachers come.

3. Wherever you can, appoint Prayer-Meetings, and particularly on Friday.

4. Let a Faſt be publiſhed at every Quarterly Meeting for the Friday following. And let a Memorandum of it be written on all the Claſs-Papers.

5. Be active in diſperſing Mr. *Weſley's* Books. Every Aſſiſtant may beg Money of the Rich to buy Books for the Poor.

6. Strongly and explicitly exhort all Believers to *go on to Perfection*. That we may *all ſpeak the ſame Thing*, we aſk once for all, Shall we defend this Perfection, or give it up? We all agree to defend it, meaning thereby (as we did from the Beginning) Salvation from all Sin by the Love of God and Man filling our Heart. The *Papiſts* ſay "This cannot be attained till we have been refined by the Fire of Purgatory." The *Calviniſts* ſay "Nay, it will be attained as ſoon as the Soul and Body part." The *Old Methodiſts* ſay "It may be attained *before* we die: a Moment after is too late." Is it ſo or no? We are all agreed, we may be ſaved from all Sin *before Death*. The Subſtance then is ſettled. But as to the Circumſtance, is the Change gradual or inſtantaneous? It is both the one and the other. "But ſhould we in Preaching inſiſt both on one and the other?" Certainly we muſt inſiſt on the *gradual Change*; and that earneſtly and continually. And are there not Reaſons why we ſhould inſiſt on the *inſtantaneous* alſo? If there be ſuch a bleſſed Change before Death, ſhould we not encourage all Believers to expect it? And the rather, becauſe conſtant Experience ſhews, the more earneſtly they expect this, the more ſwiftly and ſteadily does the gradual Work of God go on in their Soul; the more watchful they are againſt all Sin; the more careful to grow in Grace; the more zealous of good Works, and the more punctual in their

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Attendance on all the Ordinances of God. (Whereas juſt the contrary Effects are obſerved, whenever this Expectation ceaſes.) They are *ſaved by Hope*, by this Hope of a total Change, with a gradually-increaſing Salvation. Deſtroy this Hope, and that Salvation ſtands ſtill, or rather decreaſes daily. Therefore whoever would advance the *gradual* Change in Believers, ſhould ſtrongly inſiſt on the *inſtantaneous*.

Q. 74. Is any Thing adviſable with regard to Building?

A. Let all our Chapels be built plain and decent; but not more expenſively than is abſolutely unavoidable: Otherwiſe the Neceſſity of raiſing Money will make Rich Men neceſſary to us. But if ſo, we muſt be dependent upon them, yea, and governed by them. And then farewell to the Methodiſt-Diſcipline, if not Doctrine too.

Q. 75. Is there any Exception to the Rule "Let the Men and Women ſit apart."

A. There is no Exception. Let them ſit apart in all our Chapels.

Q. 76. But is there not a worſe Indecency than this, Talking in the Chapels before and after Service? How ſhall this be cured?

A. Let all the Miniſters and Preachers join as one Man, and enlarge on the Impropriety of talking before or after Service, and ſtrongly exhort them To do it no more. In three Months, if we are in earneſt, this vile Practice will be baniſhed out of every Methodiſt-Congregation. Let none ſtop till he has carried his Point.

Q. 77. How may we raiſe a General Fund for carrying on the whole Work of God?

A. By a yearly Collection, and, if need be, a quarterly one, to be raiſed by every Aſſiſtant in every principal Congregation in his Circuit.

To this End he may then read and enlarge upon the following Hints in every ſuch Congregation.

"How ſhall we ſend Labourers into thoſe Parts, where they are moſt of all wanted? Many are willing

to

to hear, but not to bear the Expence. Nor can it as yet be expected of them: Stay till the Word of God has touched their Hearts, and then they will gladly provide for them that preach it. Does it not lie upon *us* in the mean Time to supply their Lack of Service? To raise a General Fund out of which from Time to Time that Expence may be defrayed? By this Means those who willingly offer themselves, may travel through every Part, whether there are Societies or not, and stay wherever there is a Call without being burdensome to any. Thus may the Gospel, in the Life and Power thereof, be spread from Sea to Sea. Which of you will not rejoice to throw in your Mite to promote this glorious Work?

"Besides this, in carrying on so large a Work through the Continent there are Calls for Money in various Ways, and we must frequently be at considerable Expence, or the Work must be at a full Stop. Many too are the occasional Distresses of our Preachers or their Families which require an immediate Supply. Otherwise their Hands would hang down, if they were not constrained to depart from the Work.

"The Money contributed, will be brought to the ensuing Conference.

"Men and Brethren, help! Was there ever a Call like *this* since you first heard the Gospel-Sound? Help to relieve your Companions in the Kingdom of Jesus who are prest above Measure. *Bear ye one another's Burdens, and so fulfil the Law of Christ.* Help to send forth able, willing Labourers into your Lord's Harvest: So shall ye be assistant in saving Souls from Death, and hiding a Multitude of Sins. Help to spread the Gospel of your Salvation into the remotest Corners of the Earth, till *the Knowledge of our Lord shall cover the Land as the Waters cover the Sea.* So shall it appear to ourselves and all Men, that we are indeed one Body united by one Spirit; so shall the baptized Heathens be yet again constrained to say *See how these Christians love one another.*"

Q. 78. What can be done towards erecting New

Chapels, and discharging the Debts on those already built?

A. Let every Assistant raise a yearly Subscription through his Circuit: And let every Member who is not supported by Charity, give something. Let them subscribe the first Quarter, and pay the Second. And let the Money be applied where it is most wanted, by a Committee of Lay-Members annually appointed by the Assistant, one of whom shall be chosen out of each Society concerned.

Q. 79. Is it not right that the *Assistant*, and not the Stewards or Leaders, should receive the quarterly Collections in the Classes?

A. Certainly it is. This has been the general Practice among the Methodists in Europe. And therefore let every Assistant look to it, and ask every Person, who can afford it, for his quarterly Subscription, when he changes the Tickets; and in due Time let him deliver the whole into the Hands of the Stewards, to carry on the Work of God in the Circuit.

Q. 80. What can be done to guard against *Antinomianism?*

A. 1. Let all our Preachers carefully read over Mr. *Wesley's* and Mr. *Fletcher's* Tracts.

2. Let them frequently and explicitly preach the Truth, though not in a controversial Way. But let them take care to do it in Love and Gentleness: Not in Bitterness, not returning Railing for Railing.

3. Answer all the Objections of our People, as Occasion offers. But take care to do this with all possible Sweetness both of Look and of Accent.

Q. 81. Wherein lies our Danger of it?

A. 1. With regard to *Man's Faithfulness*, Our Lord himself taught us to use the Expression. Therefore we ought never to be ashamed of it. We ought steadily to assert upon his Authority, that if a Man is not *faithful in the unrighteous Mammon, God will not give him the true Riches.*

2. With regard to *working for Life*, which our Lord expressly commands us to do. Labour *(ergazesthe)*

lite-

literally *work for the Meat that endureth to everlasting Life*. And in Fact every Believer till he comes to Glory, works *for*, as well as *from* Life.

3. We have received it as a Maxim, that "A Man is to do nothing *in order to Justification*:" Nothing can be more false. Whoever desires to find Favour with God, should *cease from Evil and learn to do well*. So God himself teaches by the Prophet *Isaiah*. Whoever repents, should *do Works meet for Repentance*. And if this is not *in order* to find Favour, what does he do them for?

Once more review the whole Affair:

1. Who of us is *now* accepted of God?

He that now believes in Christ with a loving, obedient Heart.

2. But who among those that never heard of Christ?

He that according to the Light he has, *feareth God and worketh Righteousness*.

3. Is this the same with He that is *sincere?*

Nearly, if not quite.

4. Is not this *Salvation by Works?*

Not by the *Merit* of Works, but by Works as a *Condition*.

5. The grand Objection to one of the preceding Propositions, is drawn from Matter of Fact. God does in Fact justify those who by their own Confession neither *feared God*, nor *wrought Righteousness*. Is this an Exception to the general Rule?

It is a Doubt whether God makes any Exception at all. But how are we sure that the Person in question never did fear God and work Righteousness? His own Thinking so, is not Proof. For we know how all that are convinced of Sin, undervalue themselves in every Respect.

6. Does not Talking without proper Caution of a *justified* or *sanctified* State, tend to mislead Men? Almost naturally leading them to trust in what was done in *one Moment*? Whereas we are every Moment *pleasing* or *displeasing* God, *according to our Works:* According to the whole of our present inward Tempers and outward Behaviour.

A

COLLECTION

OF

Pſalms and Hymns

FOR THE

LORD's DAY.

PUBLISHED BY

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A

COLLECTION

OF

PSALMS and HYMNS.

PSALM I.

1 BLEST is the man, and none but he,
Who walks not with ungodly men,
Nor ſtands their evil deeds to ſee,
Nor ſits the Innocent t'arraign,
The perſecutor's guilt to ſhare,
Oppreſſive in the ſcorner's chair.

2 Obedience is his pure delight,
To do the pleaſure of his Lord;
His exerciſe by day and night
To ſearch his ſoul converting word,
The law of liberty to prove,
The perfect law of life and love.

3 Faſt by the ſtreams of paradiſe
He as a pleaſant plant ſhall grow:
The tree of righteouſneſs ſhall riſe,
And all his blooming honours ſhew,
Spread out his boughs, and flouriſh fair,
And fruit unto perfection bear.

4 His verdant leaf ſhall never fade,
His works of faith ſhall never ceaſe,
His happy toil ſhall all ſucceed
Whom God himſelf delights to bleſs:
But no ſucceſs th' ungodly find,
Scatter'd like chaff before the wind.

5 No portion and no place have they
With thoſe whom God vouchſafes t'approve;
Caſt in the dreadful judgment-day,
Who trample on their Saviour's love,
Who here their bleeding Lord deny,
Shall periſh, and for ever die.

PSALM III.

1 SEE, O Lord, my foes increaſe,
Mark the troublers of my peace,
Fiercely 'gainſt my ſoul they riſe,
"Heaven, they ſay, its help denies,
"Help he ſeeks from God in vain.
"God hath given him up to man."

2 But thou art a ſhield for me,
Succour ſtill I find in thee;
Now thou lifteſt up my head,
Now I glory in thine aid;
Confident in thy defence,
Strong in thine omnipotence.

3 To the Lord I cried, the cry
Brought my helper from the ſky,
By my kind protector kept,
Safe I laid me down and ſlept,
Slept within his arms and roſe;
Bleſt him for the calm repoſe.

4 Kept by him, I cannot fear
Sin, the world or Satan near,

All their hosts my soul defies:
Lord, in my behalf arise,
Save me, for in faith I call,
Save me, O my God, from all.

5 Thou hast sav'd me heretofore,
Thou hast quell'd the adverse power,
Pluck'd me from the jaws of death,
Broke the roaring lion's teeth,
Still from all my foes defend,
Save me, save me to the end.

6 Thine it is, O Lord to save;
Strength in thee thy people have:
Safe from sin in thee they rest,
With the gospel blessing blest,
Wait to see the perfect grace,
Heaven on earth in Jesu's face.

PSALM IV.

1 GOD of my righteousness,
Thy humble suppliant hear,
Thou hast reliev'd me in distress,
And thou art always near.
Again thy mercy shew,
The peaceful answer send,
Assuage my grief, relieve my woe,
And all my troubles end.

2 How long, ye sons of men,
Will ye blaspheme aloud,
My honour wrong, my glory stain,
And vilify my God?
How long will ye delight
In vanity and vice?
Madly against the righteous fight,
And follow after lies!

3 Know, for himſelf, the Lord
Hath ſurely ſet apart
The man that trembles at his word,
The man of upright heart:
And when to him I pray,
He promiſes to hear,
And help me in my evil day,
And anſwer all my prayer.

4 Ye ſinners, ſtand in awe,
And from your ſins depart,
Out of the evil world withdraw,
And commune with your heart:
In thinking of his love
Be day and night employ'd,
Be ſtill; nor in his preſence move,
But wait upon your God.

5 Offer your prayer and praiſe,
Which he will not deſpiſe,
Through *Jeſus Chriſt* your righteouſneſs,
Accepted ſacrifice.
Offer your heart's deſires;
But truſt in him alone,
Who gives whatever he requires,
And freely ſaves his own.

6 The world with fruitleſs pain,
Seek happineſs below,
What man (they aſk, but all in vain),
The long-ſought good will ſhew?
The brightneſs of thy face
Give us, O Lord, to ſee,
Glory on earth begun in grace,
And happineſs in thee.

7 Thou haſt on me beſtow'd,
All-gracious as thou art,

The taſte divine, the ſovereign good,
And fixt it in my heart:
Above all earthly bliſs
The ſenſe of ſin forgiven,
The hidden joy, the myſtic peace,
The antepaſt of heaven.

8 Of goſpel-peace poſſeſt,
Secure in thy defence,
Now, Lord, within thine arms I reſt,
And who ſhall pluck me thence?
Nor ſin, nor earth, nor hell
Shall ever more remove,
When all renew'd in thee I dwell,
And perfected in love.

PSALM V.

1 O LORD, incline thy gracious ear,
My plaintive ſorrows weigh,
To thee for ſuccour I draw near,
To thee I humbly pray.
Still will I call with lifted eyes,
Come, O my God and king,
'Till thou regard my ceaſeleſs cries,
And full deliverance bring.

2 On thee, O God of purity,
I wait for hallowing grace;
None without holineſs ſhall ſee
The glories of thy face:
In ſouls unholy and unclean
Thou never canſt delight;
Nor ſhall they, while unſav'd from ſin,
Appear before thy ſight.

3 Thou hateſt all that evil do,
Or ſpeak iniquity,
The hearts unkind, and hearts untrue
Are both abhor'd by thee.

The greateſt and minuteſt fault
Shall find its fearful doom,
Sinners in deed, or word, or thought,
Thou ſurely ſhalt conſume.

4 But as for me, with humble fear
I will approach thy gate,
Tho' moſt unworthy to draw near,
Or in thy courts to wait:
I truſt in thy unbounded grace
To all ſo freely given,
And worſhip toward thy holy place,
And lift my ſoul to heaven.

5 Lead me in all thy righteous ways,
Nor ſuffer me to ſlide,
Point out the path before my face;
My God, be thou my guide;
The cruel power, the guileful art
Of all my foes ſuppreſs,
Whoſe throat an open grave, whoſe heart
Is deſperate wickedneſs.

6 Thou, Lord, ſhalt drive them from thy face
And finally conſume,
Thy wrath on the rebellious race
Shall to the utmoſt come.
But all who put their truſt in Thee,
Thy mercy ſhall proclaim,
And ſing with chearful melody,
Their dear Redeemer's name.

7 Protected by thy guardian grace
They ſhall extol thy power,
Rejoice, give thanks, and ſhout thy praiſe,
And triumph evermore:
They never ſhall to evil yield
Defended from above,
And kept and cover'd with the ſhield
Of thine almighty love.

PSALM

PSALM VI.

1 LORD, in thy wrath no more chastise,
Nor let thy whole displeasure rise
Against a child of man:
Have mercy, Lord, for I am weak,
And heal my soul diseas'd and sick,
And full of sin and pain.

2 Body and soul thy judgments feel,
Thy heavy wrath afflicts me still:
O when shall it be o'er!
Turn thee, O Lord, and save my soul,
And for thy mercy sake make whole,
And bid me sin no more.

3 Here, only here thy love must save,
I cannot thank thee in the grave,
Or tell thy pard'ning grace;
Who dies unpurg'd for ever dies,
The sinner, as he falls, he lies
Shut up in his own place.

4 But shall I to my foes give place?
Or, in the name of Jesus, chase
My troubles all away?
In Jesu's name, I say, depart
Devils and sins; nor vex my heart,
For God hath heard me pray.

5 The Lord hath heard my groans and tears,
The Lord shall still accept my prayers,
And all my foes o'erthrow;
Shall conquer and destroy them too,
And make ev'n me a creature new,
A sinless saint below.

PSALM XIII.

1 HOW long wilt Thou forget me, Lord,
Wilt Thou for ever hide thy face?
Leave me unchang'd and unreſtor'd,
An alien from the life of grace!

2 Hear me, O Lord, my God, and weigh
My ſorrows in the ſcale of love,
Lighten mine eyes, reſtore the day,
The darkneſs from my ſoul remove.

3 Thou wilt, thou wilt! my hope returns:
A ſudden ſpirit of faith I feel,
My heart in fervent wiſhes burns,
And God ſhall there for ever dwell.

4 My truſt is in thy gracious power,
I glory in ſalvation near,
Rejoice in hope of that glad hour,
When perfect love ſhall caſt out fear.

5 I ſing the goodneſs of the Lord,
The goodneſs I experience now,
And ſtill I hang upon thy word,
My Saviour to the utmoſt thou.

Thy love I ever ſhall proclaim
A mon'ment of thy mercy I,
And praiſe the mighty Jeſu's name,
Jeſus the Lord, the Lord moſt high.

PSALM XXXVIII.

1 AMIDST thy wrath remember love,
Reſtore thy ſervant, Lord!
Nor let a father's chaſt'ning prove
Like an avenger's ſword!

2 My ſins a heavy burden are,
And o'er my head are gone;
Too heavy they for me to bear,
Too great for me t'atone.

3 My thoughts are like a troubled ſea,
My head ſtill bending down:
And I go mourning all the day,
Father, beneath thy frown.

4 All my deſire to Thee is known,
Thine eyes count every tear,
And every ſigh, and every groan,
Is noticed by thine ear.

5 Thou art my God, my only hope,
O hearken to my cry:
O bear my fainting ſpirits up,
When Satan bids me die.

6 Lord, I confeſs my guilt to thee,
I grieve for all my ſin;
My helpleſs impotence I ſee,
And beg ſupport divine.

7 O God, forgive my follies paſt;
Be Thou for ever nigh!
O Lord of my ſalvation, haſte,
And ſave me, or I die!

PSALM LI.

1 O Thou that hear'ſt when ſinners cry,
Tho' all my crimes before Thee lie,
Behold me not with angry look,
But blot their memory from thy book.

2 Create my nature pure within,
And form my ſoul averſe from ſin:
Let thy good ſpirit ne'er depart,
Nor hide thy preſence from my heart,

3 I cannot live without thy light,
Cast out and banish'd from thy sight:
Thy saving strength, O Lord, restore,
And guard me that I fall no more.

4 Tho' I have griev'd thy spirit, Lord,
His help and comfort still afford:
And let a wretch come near thy throne
To plead the merits of thy Son.

5 My soul lies humbled in the dust,
And owns thy dreadful sentence just:
Look down, O Lord, with pitying eye,
And save the soul condemn'd to die.

6 Then will I teach the world thy ways;
Sinners shall learn thy sovereign grace:
I'll lead them to my Saviour's blood.
And they shall praise a pard'ning God.

7 O may thy Love inspire my tongue,
Salvation shall be all my song;
And all my powers shall join to bless
The Lord, my strength and righteousness.

The same.

Part the First.

1 GOD of unfathomable love,
Whose bowels of compassion move
Towards *Adam*'s helpless race,
See, at thy feet, a sinner see,
In tender mercy look on me,
And all my sins efface.

2 O let thy love to me o'erflow,
Thy multitude of mercies shew,
Abundantly forgive!

Remove

Remove the insufferable load,
Blot out my sins with sacred blood,
And bid the sinner live.

3 Take all the power of sin away,
Nor let in me its being stay,
Mine inmost soul convert:
Wash me from all my filth of sin,
Come, Lord, and make me throughly clean,
Create me pure in heart.

4 For O my sins I now confess,
Bewail my desperate wickedness,
And sue to be forgiven:
I have abus'd thy patient grace,
I have provok'd Thee to thy face,
And dar'd the wrath of heaven.

5 Cast in the mould of sin I am,
Corrupt throughout my ruin'd frame,
My essence all unclean;
My total fall from God I mourn,
In sin I was conceiv'd and born,
Whate'er I am is sin.

6 But Thou requirest all our hearts,
Truth rooted in the inward parts,
Unspotted purity;
And by thy grace I humbly trust,
To learn the wisdom of the Just,
In secret taught by Thee.

Part the Second.

1 SUrely Thou wilt the grace impart,
Sprinkle the blood upon my heart
Which did for sinners flow,
The blood that purges every sin,
The blood that soon shall wash me clean,
And make me white as snow.

2 Thou wilt the mournful ſpirit chear,
And grant me once again to hear
Thy ſweet forgiving voice,
That all my bones and inmoſt ſoul,
Broken by Thee, by Thee made whole,
May in thy ſtrength rejoice.

3 From my miſdeeds avert thy face,
The ſtrength of ſin by pard'ning grace
Of all my ſin remove;
Forgive, O Lord, but change me too,
But perfectly my ſoul renew
By ſanctifying love.

4 My wretchedneſs to Thee convert,
Give me an humble contrite heart,
My fallen ſoul reſtore:
Let me the life divine attain,
The image of my God regain,
And never loſe it more.

Part the Third.

1 HAVE patience, 'till by Thee renew'd
I live the ſinleſs life of God,
Here let thy ſpirit ſtay:
Tho' I have griev'd the gentle Dove,
Ah! do not quite withdraw thy love,
Or take thy grace away.

2 The comfort of thy help reſtore,
Aſſiſt me now as heretofore,
O lift thou up my head,
The ſpirit of thy power impart,
Stabliſh, and keep my faithful heart,
And make me free indeed.

3 Then ſhall I teach the world thy ways
Thy mercy mild and pard'ning grace,
For every ſinner free,

Till

Till ſinners to thy grace ſubmit,
And fall at their Redeemer's feet,
And weep, and love like me.

4 O might I weep, and love Thee now,
God of my health, my Saviour Thou,
Thou only canſt releaſe
My ſoul from all iniquity;
O ſpeak the word, and ſet me free,
And bid me go in peace.

5 So ſhall I ſing the Saviour's name,
The gift of righteouſneſs proclaim,
Thine all-redeeming grace:
Open my lips, almighty Lord,
That I thy mercy may record,
And glory in thy praiſe.

Part the Fourth.

1 NO creature-good doſt thou deſire,
No coſtly ſacrifice require;
Thy pleaſure is to give:
Thou only ſeekeſt me, not mine,
Thou wouldſt that I ſhould take of Thine,
Should all thy grace receive.

2 A wounded ſpirit, by ſin diſtreſt,
A broken heart that pants for reſt,
This is the ſacrifice
Well-pleaſing in the ſight of God;
A ſinner cruſh'd beneath his load
Thou never wilt deſpiſe.

3 Then hear the contrite ſinner's prayer,
And every ruin'd ſoul repair,
Remember Sion's woe;
Shew forth thy ſanctifying grace;
And for thyſelf vouchſafe to raiſe
A glorious church below.

4 When

4 When Thou haſt ſeal'd thy people's peace,
Their ſacrifice of righteouſneſs,
Their gifts Thou wilt approve,
Their every thought, and word, and deed,
That from a living faith proceed,
And all are wrought in love.

5 Laid on the altar of thy Son,
Pleaſing to Thee thro' Chriſt alone,
Their dear peculiar race
Their grateful ſacrifice ſhall bring,
And hymn their Father and their King
In endleſs ſongs of praiſe.

PSALM LXIII.

1 GREAT God, indulge my humble claim;
Be Thou my hope, my joy, my reſt!
The glories that compoſe thy name,
Stand all engag'd to make me bleſt.

2 Thou great and good, thou juſt and wiſe,
Thou art my Father and my God!
And I am thine by ſacred ties,
Thy Son, thy ſervant bought with blood.

3 With heart and eyes and lifted hands,
For Thee I long, to Thee I look;
As travellers in thirſty lands
Pant for the cooling water-brook.

4 Even life itſelf, without thy love,
No laſting pleaſure can afford;
Yea, 'twould a tireſome burden prove,
If I were baniſh'd from Thee, Lord!

5 I'll lift my hands, I'll raiſe my voice,
While I have breath to pray or praiſe;
This Work ſhall make my heart rejoice,
And ſpend the remnant of my days.

PSALM LXXX.

Part the First.

1 SHEPHERD of souls, the great, the good,
Who leadeſt *Iſrael* like a ſheep,
Preſent to guard, and give them food,
And kindly in thy boſom keep;

2 Hear thy afflicted people's prayer,
Ariſe out of thy holy place,
Stir up thy ſtrength, thine arm make bare,
And vindicate thy choſen race,

3 Haſte to our help, thou God of love,
Supreme almighty King of kings,
Deſcend all-glorious from above,
Come flying on the Cherubs wings.

4 Turn us again, O Lord, and ſhew
The brightneſs of thy lovely face,
So ſhall we all be ſaints below,
And ſav'd and perfected in grace.

Part the Second.

1 TURN thee again, O Lord our God,
Look down with pity from above,
O lay aſide thy vengeful rod,
And viſit us in pard'ning love:

2 So will we not from thee go back,
If thou our ruin'd church reſtore,
No, never more will we forſake,
No, never will we grieve thee more.

3 Revive, O God of power revive
Thy work in our degenerate days,
O let us by thy mercy live,
And all our lives ſhall ſpeak thy praiſe.

4 Turn us again, O Lord, and ſhew
The brightneſs of thy lovely face,
So ſhall we all be ſaints below,
And ſav'd and perfected in grace.

PSALM XC.

1 O God, our help in ages paſt,
Our hope for years to come,
Our ſhelter from the ſtormy blaſt,
And our eternal home.

2 Under the ſhadow of thy throne
Still may we dwell ſecure:
Sufficient is thy arm alone,
And our defence is ſure.

3 Before the hills in order ſtood,
Or earth receiv'd her frame,
From everlaſting thou art God,
To endleſs years the ſame.

4 A thouſand ages in thy ſight,
Are like an evening gone:
Short as the watch that ends the night,
Before the riſing ſun.

5 The buſy tribes of fleſh and blood,
With all their cares and fears
Are carried downward with the flood,
And loſt in following years.

6 Time, like an ever-rolling ſtream,
Bears all its ſons away;
They fly forgotten, as a dream
Dies at the op'ning day.

7 O God, our help in ages paſt,
Our hope for years to come,
Be Thou our guard while life ſhall laſt,
And our perpetual home.

PSALM

PSALM XCI.

1 HE that hath God his guardian made,
Shall under the Almighty's ſhade
Secure and undiſturb'd abide:
Thus to my ſoul of him I'll ſay,
He is my fortreſs and my ſtay,
My God, in whom I will confide.

2 Thy tender love and watchful care
Shall free me from the fowler's ſnare,
And from the noiſome peſtilence:
Thou over me thy wings ſhalt ſpread,
And cover my unguarded head;
Thy truth ſhall be my ſtrong defence.

3 No terrors that ſurprize by night,
Shall thy undaunted courage fright;
No deadly ſhafts that fly by day:
Nor plague of unknown riſe that kills
In darkneſs, nor infectious ills
That in the hotteſt ſeaſons ſlay.

4 A thouſand at thy ſide ſhall die,
At thy right hand ten thouſand lie,
While thy firm health untouch'd remains:
Thou only ſhalt look on and ſee
The wicked's diſmal tragedy,
And count the ſinner's mournful gains.

5 Becauſe with well-plac'd confidence
Thou mak'ſt the Lord thy ſure defence,
And on the higheſt doſt rely;
Therefore no ill ſhall thee befall,
Nor to thy healthful dwelling ſhall
Any infectious plague draw nigh.

6 For he throughout thy happy days,
To keep thee ſafe in all thy ways
Shall give his angels ſtrict commands;

And

And they, leſt thou ſhouldſt chance to meet
With ſome rough ſtone to wound thy feet,
Shall bear thee ſafely in their hands.

PSALM XCIII.

1 WITH glory clad, with ſtrength array'd,
The Lord that o'er all nature reigns,
The world's foundations ſtrongly laid,
And the vaſt fabrick ſtill ſuſtains.

2 How ſure eſtabliſh'd is thy throne;
Which ſhall no change or period ſee;
For thou, O Lord, and thou alone
Art king from all eternity.

3 The floods, O Lord, lift up their voice,
And toſs the troubled waves on high
But God above can ſtill their noiſe,
And make the angry ſea comply.

4 Thy promiſe, Lord, is ever ſure;
And they that in thy houſe would dwell,
That happy ſtation to ſecure,
Muſt ſtill in holineſs excel.

PSALM CXXI.

1 TO heaven I lift my waiting eyes,
There all my hopes are laid:
The Lord that built the earth and ſkies
Is my perpetual aid.

2 Their feet, O Lord, ſhall never fall,
Whom thou vouchſaf'ſt to keep:
Thy ear attends the ſofteſt call,
Thy eyes can never ſleep.

3 Thou

3 Thou wilt ſuſtain our feeble powers
With thy almighty arm:
Thou watcheſt our unguarded hours
Againſt invading harm.

4 Nor ſcorching ſun, nor ſickly moon,
Shall have thy leave to ſmite;
Thou ſhield'ſt our heads from burning noon,
From blaſting damps at night.

5 He guards our ſouls, he keeps our breath,
Where thickeſt dangers come;
Go and return ſecure from death,
'Till God commands thee home.

PSALM CXXX.

1 OUT of the depth of *ſelf deſpair*
To Thee, O Lord, I cry;
My miſery mark, attend my prayer,
And bring ſalvation nigh.

2 Death's ſentence in myſelf I feel,
Beneath thy wrath I faint;
O let thine ear conſider well
The voice of my complaint.

3 If thou art rig'rouſly ſevere,
Who may the teſt abide?
Where ſhall the man of ſin appear,
Or how be juſtified?

4 But O! forgiveneſs is with thee,
That ſinners may adore,
With filial fear thy goodneſs ſee,
And never grieve thee more.

5 I look to ſee his lovely face,
I wait to meet my Lord;
My longing ſoul expects his grace,
And reſts upon his word.

6 My soul, while still to him it flies,
Prevents the morning ray;
O that his mercy's beams would rise,
And bring the gospel-day!

7 Ye faithful souls confide in God,
Mercy with him remains,
Plenteous redemption in his blood,
To wash out all your stains.

8 His *Israel* himself shall clear,
From all their sins redeem;
The Lord our righteousness is near,
And we are just in him.

PSALM CXXXIX.

Part the First.

1 LORD, all I am is known to thee,
In vain my soul would try
To shun thy presence, or to flee
The notice of thine eye.

2 Thy all-surrounding sight surveys
My rising and my rest,
My pub'ic walks, my private ways,
The secrets of my breast.

3 My thoughts lie open to thee, Lord,
Before they're form'd within,
And ere my lips pronounce the word,
Thou know'st the sense I mean.

4 O wond'rous knowledge, deep and high!
Where can a creature hide?
Within thy circling arms I lie
Beset on every side.

5 So let thy grace ſurround me ſtill,
And like a bulwark prove,
To guard my ſoul from ev'ry ill,
Secur'd by ſov'reign love.

Part the Second.

1 LORD, where ſhall guilty ſouls retire
Forgotten and unknown?
In hell they meet thy vengeful ire,
In heav'n thy glorious throne.

2 Should I ſuppreſs my vital breath,
T' eſcape the wrath divine,
Thy voice would break the bars of death,
And make the grave reſign.

3 If wing'd with beams of morning light
I fly bey nd the weſt,
Thy hand, which muſt ſupport my flight,
Would ſoon betray my reſt.

4 If o'er my ſins I ſeek to draw
The curtains of the night,
Thoſe flaming eyes that guard thy law
Would turn the ſhades to light.

5 The beams of noon, the midnight hour,
Are both alike to thee:
O may I ne'er provoke that power
From which I cannot flee!

Part the Third.

WHEN I with pleaſing wonder ſtand,
And all my frame ſurvey,
Lord, 'tis thy work; I own thy hand,
That built my humble clay.

2 Thy hand my heart and reins poſſeſs'd,
Where unborn nature grew,

Thy

Thy wiſdom all my features trac'd,
And all my members drew.

3 Thine eye with tender care ſurvey'd
The growth of every part,
'Till the whole ſcheme thy thoughts had laid
Was copy'd by thy art.

4 Heav'n, earth, and ſea, and fire, and wind,
Shew me thy wond'rous ſkill;
But I review myſelf, and find
Diviner wonders ſtill.

5 Thy awful glories round me ſhine,
My fleſh proclaims thy praiſe:
Lord, to thy works of nature join
Thy miracles of grace!

The Creator and Creatures.

1 GOD is a name my ſoul adores,
Th' almighty Three the eternal One!
Nature and grace with all their pow'rs
Confeſs the infinite unknown.

2 Thy voice produc'd the ſea and ſpheres,
Bid the waves roar, and planets ſhine;
But nothing like thyſelf appears
Thro' all theſe ſpacious works of thine.

3 Still reſtleſs nature dies and grows,
From change to change the creatures run;
Thy being no ſucceſſion knows,
And all thy vaſt deſigns are one.

4 A glance of thine runs through the globes,
Rules the bright worlds, and moves their frame,
Broad ſheets of light compoſe thy robes,
Thy guards are form'd of living flame.

5 How ſhall affrighted mortals dare
To ſing thy glory or thy grace?
Beneath thy feet we lie ſo far,
And ſee but ſhadows of thy face.

6 Who can behold the blazing light?
Who can approach conſuming flame?
None but thy wiſdom knows thy might,
None but thy word can ſpeak thy Name.

Life and Eternity.

1 THEE we adore, eternal Name,
And humbly own to thee
How feeble is our mortal frame,
What dying worms we be.

2 Our waſting lives grow ſhorter ſtill,
As months and days increaſe;
And every beating pulſe we tell,
Leaves but the number leſs.

3 The year rolls round, and ſteals away
The breath that firſt it gave;
Whate'er we do, where'er we be,
We're travelling to the grave.

4 Dangers ſtand thick thro' all the ground
To puſh us to the tomb,
And fierce diſeaſes wait around
To hurry mortals home.

5 Great God! on what a ſlender thread
Hang everlaſting things!
Th' eternal ſtates of all the dead
Upon life's feeble ſtrings.

6 Infinite joy, and endleſs woe,
Attend on ev'ry breath;

And yet how unconcern'd we go
Upon the brink of death.

7 Waken, O Lord, our drowſy ſenſe,
To walk this dangerous road:
And if our ſouls are hurried hence,
May they be found with God!

Judgment.

1 WHEN riſing from the bed of death,
O'erwhelm'd with guilt and fear,
I view my Maker face to face,
Oh how ſhall I appear!

2 If yet, while pardon may be found,
And mercy may be ſought,
My ſoul with inward horror ſhrinks,
And trembles at the thought!

3 When thou, O Lord, ſhalt ſtand diſclos'd
In majeſty ſevere,
And ſit in judgment on my ſoul,
Oh how ſhall I appear!

4 Oh may my broken contrite heart
Timely my ſins lament,
And early with repentant tears,
Eternal woe prevent!

5 Behold the ſorrows of my heart,
Ere yet it be too late,
And hear my Saviour's dying groans
To give thoſe ſorrows weight.

6 For never ſhall my ſoul deſpair
Her pardon to ſecure;
Who knows thy only Son has died
To make that pardon ſure.

On the Crucifixion.

1 FROM whence these dire portents around,
That earth and heaven amaze?
Wherefore do earthquakes cleave the ground,
Why hides the sun his rays?

2 Not thus did *Sinai*'s trembling head
With sacred horror nod,
Beneath the dark pavilion spread
Of legislative God!

3 Thou earth, thy lowest centre shake,
With Jesu sympathize!
Thou sun, as hell's deep gloom be black,
'Tis thy Creator dies!

4 See, streaming from th' accursed tree,
His all-atoning blood!
Is this the infinite? 'Tis he,
My Saviour and my God:

5 For me these pangs his soul assail,
For me the death is born;
My sins gave sharpness to the nail,
And pointed every thorn.

6 Let sin no more my soul enslave;
Break, Lord, the tyrant's chain;
Oh save me whom thou cam'st to save,
Nor bleed nor die in vain!

Sovereignty and Grace.

1 THE Lord! how fearful is his name,
How wide is his command!
Nature with all her moving frame
Rests on his mighty hand.

2 Immortal glory forms his throne,
And light his awful robe,
While with a ſmile, or with a frown,
He manages the globe.

3 A word of his almighty breath
Can ſwell or ſink the ſeas,
Build the vaſt empires of the earth,
Or break them as he pleaſe.

4 Adoring angels round him fall,
In all their ſhining forms;
His ſov'reign eye looks thro' them all,
And pities mortal worms.

5 His bowels to our worthleſs race
In ſweet compaſſion move;
He clothes his looks with ſofteſt grace,
And takes his title, Love.

6 Now let the Lord for ever reign,
And ſway us as he will;
Sick or in health, in eaſe or pain,
We are his children ſtill.

7 No more ſhall peeviſh paſſions riſe
Our tongues no more complain:
'Tis ſov'reign love that lends our joys,
And love reſumes again.

A Thought in Affliction.

1 WILT thou, O Lord, regard my tears,
The fruit of guilt and fear?
Me, who thy juſtice hath provok'd,
Oh! will thy mercy ſpare?

2 Yes; for the broken contrite heart,
Saviour, thy ſufferings plead;

Oh

Oh quench not then the ſmoaking flax,
Nor break the bruiſed reed!

3 Thy poor, unworthy ſervant view,
Reſign'd to thy decree;
Ordain me, or to live or die,
But live or die in Thee!

4 Upon thy gracious promiſe, Lord,
My humbled ſoul is caſt;
Oh bear me ſafe, thro' life, thro' death,
And raiſe me up at laſt!

5 Low as this mortal frame muſt lie,
This mortal frame ſhall ſing,
Where is thy victory, O grave!
And where, O death, thy ſting!

The Chriſtian Race.

1 AWAKE, our ſouls (away our fears,
Let every trembling thought be gone)
Awake, and run the heavenly race,
And put a chearful courage on.

2 True, 'tis a ſtrait and thorny road,
And mortal ſpirits tire and faint!
But we forget the mighty God,
That feeds the ſtrength of every ſaint.

3 O mighty God, thy matchleſs power
Is ever new, and ever young,
And firm endures while endleſs years
Their everlaſting circles run.

4 From Thee, the overflowing ſpring,
Our ſouls ſhall drink a freſh ſupply;
While ſuch as truſt their native ſtrength
Shall melt away, and droop and die.

5 Swift as an eagle cuts the air,
We'll mount aloft to thine abode;
On wings of love our souls shall fly,
Nor tire amidst the heavenly road!

The New Creation.

1 ATTEND, while God's eternal Son
Doth his own glories shew:
"Behold, I sit upon my throne,
"Creating all things new.

2 "Nature and sin are past away,
"And the old *Adam* dies;
"My hands a new foundation lay:
See a new world arise!"

3 Mighty Redeemer, set me free
From my old state of sin;
O make my soul alive to thee,
Create new pow'rs within.

4 Renew my eyes and form my ears,
And mould my heart afresh;
Give me new passions, joys, and fears,
And turn the stone to flesh.

5 Far from the regions of the dead,
From sin, and earth, and hell,
In the new world thy grace hath made,
May I for ever dwell!

Christ's Humiliation and Exaltation.

1 WHAT equal honours shall we bring,
To thee, O Lord, our God the Lamb?
Since all the notes that angels sing
Are far inferior to thy name.

2 Worthy

2 Worthy is he that once was slain,
The Prince of Peace that groan'd and dy'd,
Worthy to rise, and live, and reign
At his almighty Father's side.

3 Power and dominion are his due,
Who stood condemn'd at *Pilate*'s bar;
Wisdom belongs to Jesus too,
Tho' he was charg'd with madness here.

4 Honour immortal must be paid
Instead of scandal and of scorn;
While glory shines around his head,
And a bright crown without a thorn.

5 Blessings for ever on the Lamb,
Who bore our sin, and curse and pain;
Let angels sound his sacred name,
And every creature say, *Amen!*

Waiting for the Spirit of Adoption.

1 ALL glory to the dying Lamb,
And never-ceasing praise,
While angels live to know thy name,
Or men to feel thy grace.

2 With this cold stony heart of mine,
Jesus, to thee I flee!
And to thy grace my soul resign,
To be renew'd by Thee.

3 Give me to hide my blushing face,
While thy dear cross appears;
Dissolve my heart in thankfulness,
And melt my eyes to tears.

4 O may the uncorrupted seed
Abide and reign within;
And thy life-giving word forbid
My new-born soul to sin.

5 Father, I wait before thy throne;
Call me a child of thine!
Send down the ſpirit of thy Son
To form my heart divine.

6 There ſhed thy promis'd love abroad,
And make my comfort ſtrong;
Then ſhall I ſay, "my father, God!"
With an unwav'ring tongue.

Hymn to the Holy Ghoſt.

1 COME, Holy Spirit, ſend down thoſe beams
Which gently flow in ſilent ſtreams
From the eternal throne above:
Come, thou enricher of the poor,
Thou bounteous ſource of all our ſtore,
Fill us with faith, with hope, and love.

2 Come, Thou our ſoul's delightful gueſt,
The wearied pilgrim's ſweeteſt reſt,
The fainting ſufferer's beſt relief:
Come, thou our paſſion's cool allay;
Thy comfort wipes all tears away,
And turns to peace and joy all grief.

3 Lord, waſh our ſinful ſtains away,
Water from heaven our barren clay,
Our ſickneſs cure, our bruiſes heal:
To thy ſweet yoke our ſtiff necks bow,
Warm with thy fire our hearts of ſnow,
And there enthron'd for ever dwell.

4 All glory to the Sacred Three,
One everlaſting Deity!
All love and power, and might and praiſe!
As at the firſt, ere time begun,
May the ſame homage ſtill be done,
When earth and heaven itſelf decays.

Charity.

1 HAPPY the heart, where graces reign,
Where love inſpires the breaſt!
Love is the brighteſt of the train,
And perfects all the reſt.

2 Knowledge, alas! 'tis all in vain,
And all in vain our fear:
Our ſtubborn ſins will fight and reign,
If love be abſent there.

3 'Tis love that makes our chearful feet
In ſwift obedience move;
The devils know and tremble too;
But Satan cannot love.

4 This is the grace that lives and ſings,
When faith and hope ſhall ceaſe;
'Tis this ſhall ſtrike our joyful ſtrings,
In the ſweet realms of bliſs.

5 Yea, ere we quite forſake our clay,
Or leave this dark abode,
The wings of love bear us away
To ſee our gracious God.

Unfruitfulneſs.

1 LONG have I ſat beneath the ſound
Of thy ſalvation, Lord;
But ſtill how weak my faith is found,
And knowledge of thy word!

2 Oft I frequent thy holy place,
Yet hear almoſt in vain;
How ſmall a portion of thy grace
Can my hard heart retain!

3 My gracious Saviour and my God,
How little art thou known
By all the judgments of thy rod,
And blessings of thy throne?

4 How cold and feeble is my love!
How negligent my fear!
How low my hope of joys above!
How few affections there!

5 Great God, thy sovereign power impart,
To give thy word success;
Write thy salvation on my heart,
And make me learn thy grace.

6 Shew my forgetful feet the way,
That leads to joy on high,
Where knowledge grows without decay
And love shall never die.

Sincere Praise.

1 ALMIGHTY Maker, God,
How glorious is thy name!
Thy wonders how diffus'd abroad,
Throughout creation's frame!

2 In native white and red,
The rose and lilly stand,
And free from pride their beauties spread,
To shew thy skilful hand.

3 The lark mounts up the sky
With unambitious song,
And bears her Maker's praise on high
Upon her artless tongue.

4 Fain would I rise and sing
To my Creator too;
Fain would my heart adore my King,
And give him praises due.

5 But pride, that busy sin,
Spoils all that I perform,
Curs'd pride, that creeps securely in,
And swells a haughty worm.

6 Thy glories I abate,
Or praise thee with design,
Part of thy favours I forget,
Or think the merit mine.

7 Create my soul anew,
Else all my worship's vain:
This wretched heart will ne'er prove true
Till it be form'd again.

8 Descend, celestial fire,
And seize me from above!
Wrap me in flames of pure desire,
A sacrifice to love.

9 Let joy and worship spend
The remnant of my days,
And to my God my soul ascend
In sweet perfumes of praise.

Christ's Compassion for the Tempted.

1 WITH joy we meditate the grace
Of our high priest above;
His heart is made of tenderness,
His bowels melt with love.

2 Touch'd with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he hath felt the same.

3 He, in the days of feeble flesh,
Pour'd out his cries and tears,

And in his measure feels afresh
What every member bears.

4 He'll never quench the smoaking flax,
But raise it to a flame;
The bruised reed he never breaks,
Nor scorns the meanest name.

5 Then let our humble faith address
His mercy and his power:
We shall obtain delivering grace
In the distressing hour.

The Comparison and Complaint.

1 INFINITE power, eternal Lord,
How sovereign is thy hand;
All nature rose t'obey thy word,
And moves at thy command!

2 With steady course the shining sun
Keeps his appointed way,
And all the hours obedient run
The circle of the day.

3 But ah! how wide my spirit flies,
And wanders from her God!
My soul forgets the heavenly prize,
And treads the downward road.

4 The raging fire and stormy sea
Perform thy awful will,
And every beast and every tree
Thy great design fulfil.

5 While my wild passions rage within,
Nor thy commands obey;
But flesh and sense, enslav'd to sin,
Draw my best thoughts away.

6 Shall creatures of a meaner frame,
Pay all their dues to Thee?
Creatures that never knew thy name,
That ne'er were lov'd like me?

7 Great God, create my ſoul anew,
Conform my heart to thine,
Melt down my will, and let it flow,
And take the mould divine.

8 Seize my whole frame into thy hand,
Here all my powers I bring;
Manage the wheels by thy command,
And govern every ſpring.

9 Then ſhall my feet no more depart,
Nor my affections rove;
Devotion ſhall be all my heart,
And all my paſſions love.

Breathing after the Holy Spirit.

1 COME, Holy Spirit, heavenly dove,
With all thy quick'ning powers,
Kindle a flame of ſacred love
In theſe cold hearts of ours.

2 Look how we grovel here below,
Fond of theſe earthly toys;
Our ſouls, how heavily they go
To reach eternal joys!

3 In vain we tune our formal ſongs,
In vain we ſtrive to raiſe;
Hoſannas languiſh on our tongues,
And our devotion dies.

4 Father, ſhall we then ever live
At this poor dying rate?

Our

Our love so faint, so cold to Thee,
And thine to us so great?

5 Come, Holy Spirit, heav'nly dove,
With all thy quick'ning powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

The Witnessing Spirit.

1 WHY should the children of a king
Go mourning all their days?
Great Comforter, descend, and bring
The tokens of thy grace!

2 Dost thou not dwell in all thy saints,
And seal the heirs of heaven?
When wilt thou banish my complaints,
And shew my sins forgiv'n?

3 Assure my conscience of her part
In the Redeemer's blood;
And bear thy witness with my heart,
That I am born of God.

4 Thou art the earnest of his love,
The pledge of joys to come;
May thy blest wings, celestial dove,
Safely convey me home!

Veni Creator.

1 CREATOR spirit, by whose aid
The world's foundation first was laid,
Come visit ev'ry waiting mind,
Come pour thy joys on human kind;
From sin and sorrow set us free,
And make thy temples worthy Thee.

2 O ſource of uncreated heat,
The father's promis'd Paraclete!
Thrice holy fount, immortal fire,
Our hearts with heavenly love inſpire;
Come, and thy ſacred unction bring
To ſanctify us while we ſing.

3 Plenteous of Grace deſcend from high,
Rich in thy ſeven-fold energy!
Thou ſtrength of his almighty hand,
Whoſe pow'r does heav'n and earth command,
Refine and purge our earthly parts,
And ſtamp thine image on our hearts.

4 Create all new, our wills controul;
Subdue the rebel in our ſoul:
Chaſe from our minds th' infernal foe,
And peace the fruit of faith beſtow;
And leſt again we go aſtray,
Protect and guide us in thy way.

5 Immortal honours, endleſs fame
Attend th' Almighty Father's name;
The Saviour Son be glorify'd,
Who for loſt man's redemption dy'd,
And equal adoration be,
Eternal Comforter, to Thee!

A Hymn for Sunday.

1 THE Lord of Sabbath let us praiſe
In concert with the bleſt,
Who joyful in harmonious lays
Employ an endleſs reſt.

2 Thus Lord, while we remember thee,
We bleſt and pious grow;
By hymns of praiſe we learn to be
Triumphant here below.

3 On this glad day a brighter ſcene
Of glory was diſplay'd,
By God, th' Eternal Word, than when
This univerſe was made.

4 He riſes, who mankind has bought
With grief and pain extreme;
'Twas great to ſpeak the world from nought,
'Twas greater to redeem.

A COLLECTION OF PSALMS and HYMNS.

PART the SECOND.

PSALM VIII.

Part the First.

1 SOVEREIGN, everlasting Lord,
How excellent thy name!
Held in being by thy word,
Thee all thy works proclaim:
Thro' the earth thy glories shine,
Thro' those dazzling worlds above,
All confess the source divine,
Th' almighty God of love!

2 Thou the God of power and grace!
Whom highest heavens adore,
Calleſt babes to sing thy praise,
And manifest thy power:
Lo! they in thy strength go on,
Lo! on all thy foes they tread,
Cast the dire accuser down,
And bruise the serpent's head.

3 Yet

3 Yet when I ſurvey the ſkies
And planets as they roll,
Wonder dims my aching eyes,
And ſwallows up my ſoul;
Moon and ſtars ſo wide diſplay,
Chaunt their Maker's praiſe ſo loud,
Pour inſufferable day,
And draw me up to God!

4 What is man, that thou, O Lord,
Haſt ſuch reſpect to him!
Comes from Heaven th' incarnate Word,
His creature to redeem:
Wherefore would'ſt thou ſtoop ſo low?
Who the myſtery ſhall explain?
God is fleſh, and lives below,
And dies for wretched man.

Part the Second.

1 JESUS, his Redeemer dies,
The ſinner to reſtore,
Falls that man again may riſe,
And ſtand as heretofore;
Foremoſt of created things,
Head of all thy works he ſtood,
Neareſt the great King of kings,
And *little leſs than* God*!

2 Him with glorious majeſty
Thy grace vouchſafes to crown;
Tranſcript of the One in Three,
He in thine image ſhone:
All thy works for him were made,
All did to his ſway ſubmit,
Fiſhes, birds, and beaſts obey'd,
And bow'd beneath his feet.

* So it is in the Hebrew.

3 Sovereign,

3 Sovereign, everlasting Lord,
How excellent thy name!
Held in being by thy word
Thee all thy works proclaim:
Thro' this earth thy glories shine,
Thro' those dazzling worlds above,
All confess the source divine,
Th' almighty God of love!

PSALM XVIII. ver. 1, &c.

1 THEE will I love, O Lord my power:
My rock and fortress is the Lord,
My God, my Saviour, and my tower,
My horn and strength, my shield and sword;
Secure I trust in his defence,
I stand in his omnipotence.

2 Still will I invocate his name,
And spend my life in prayer and praise,
His goodness own, his promise claim,
And look for all his saving grace,
'Till all his saving grace I see,
From sin and hell for ever free.

3 He sav'd me in temptation's hour,
Horribly caught and compass'd round,
Expos'd to Satan's raging power,
In floods of sin and sorrow drown'd,
Condemn'd the second death to feel,
Arrested by the pains of hell.

4 To God my God with plaintive cry
I call'd in agony of fear,
My humble wailing pierc'd the sky,
My groaning reach'd his gracious ear,
He heard me from his glorious throne,
And sent the timely rescue down.

PSALM XXIII.

1 THE Lord my paſture ſhall prepare,
And feed me with a ſhepherd's care,
His preſence ſhall my wants ſupply,
And guard me with a watchful eye;
My noon day walks he ſhall attend,
And all my midnight hours defend.

2 When in the ſultry glebe I faint,
Or on the thirſty mountains pant,
To fertile vales, and dewy meads
My weary, wand'ring ſteps he leads;
Where peaceful rivers ſoft and ſlow
Amid the verdant landſkip flow.

3 Tho in the paths of death I tread,
With gloomy horrors overſpread,
My ſtedfaſt heart ſhall fear no ill,
For thou, O Lord, art with me ſtill;
Thy friendly crook ſhall give me aid,
And guide me through the dreadful ſhade.

4 Tho' in a bare and rugged way,
Thro' devious, lonely wilds I ſtray,
Thy bounty ſhall my pains beguile:
The barren wilderneſs ſhall ſmile,
With ſudden greens and herbage crown'd,
And ſtreams ſhall murmur all around.

PSALM XXIV.

Part the Firſt.

1 THE earth and all her fulneſs owns
Jehovah for her Sovereign Lord;
The countleſs myriads of her ſons
Roſe into being at his word.

2 His

2 His word did out of nothing call
The world, and founded all that is,
Launch'd on the floods this solid ball,
And fix'd it in the floating seas.

3 But who shall quit this low abode,
Who shall ascend the heavenly place,
And stand upon the mount of God,
And see his Maker face to face?

4 The man whose hands and heart are clean,
That blessed portion shall receive;
Whoe'er by grace is sav'd from sin,
Hereafter shall in glory live.

5 He shall obtain the starry crown;
And number'd with the saints above,
The God of his salvation own,
The God of his salvation love.

6 This is the chosen royal race
That seek their Saviour God to see,
To see in holiness thy face,
O Jesus! and be join'd to thee.

Part the Second.

1 THOU the true wrestling *Jacob* art,
Whose prayers and tears, and blood inclin'd
Thy Father's majesty t' impart
His name, his love to all mankind.

2 Our Lord is risen from the dead,
Our Jesus is gone up on high,
The powers of hell are captive led,
Dragg'd to the portals of the sky.

3 There his triumphal chariot waits,
And angels chaunt the solemn lay,
Lift up your heads, ye heavenly gates,
Ye everlasting doors give way.

4 Loose

4 Looſe all your bars of maſſy light,
And wide unfold th' etherial ſcene;
He claims theſe manſions as his right,
Receive the King of glory in.

5 Who is the King of glory, who?
The Lord that all his foes o'ercame,
The world, ſin, death, and hell o'erthrew;
And Jeſus is the conqueror's name.

6 Lo! his triumphal chariot waits,
And angels chaunt the ſolemn lay,
Lift up your heads, ye heavenly gates,
Ye everlaſting doors give way.

7 Who is the King of glory, who?
The Lord of glorious power poſſeſt,
The King of ſaints and angels too,
God over all, for ever bleſt.

PSALM XXXII.

Part the Firſt.

1 BLEST is the man, ſupremely bleſt,
Whoſe wickedneſs is all forgiven,
Who finds in Jeſu's wounds his reſt,
And ſees the ſmiling face of heaven.
The guilt and power of ſin is gone
From him that doth in Chriſt believe,
Cover'd it lies, and ſtill kept down,
And buried in his Saviour's grave.

2 Bleſt is the man, to whom his Lord
No more imputes iniquity,
Whoſe ſpirit is by grace reſtor'd,
From all the guile of Satan free;
Free from deſign, or ſelfiſh aim,
Harmleſs and pure and undefil'd,
A ſimple follower of the Lamb,
And harmleſs as a new born child.

Part

Part the Second.

1 THOU art my hiding-place; in thee
I reſt ſecure from ſin and hell,
Safe in the love that ranſom'd me,
And ſhelter'd in thy wounds I dwell:
Still ſhall thy grace to me abound,
The countleſs wonders of thy grace
I ſtill ſhall tell to all around,
And ſing my great deliverer's praiſe.

2 Ye faithful ſouls, rejoice in him,
Whoſe arms are ſtill your ſure defence,
Your Lord is mighty to redeem:
Believe: and who ſhall pluck you thence?
Ye men of upright heart be glad,
For Jeſus is your God and friend,
He keeps whoe'er on him are ſtay'd,
And he ſhall keep them to the end.

PSALM XXXVI.

1 BUT thou, O Lord, art full of grace,
Above the clouds thy mercies riſe,
Stedfaſt thy truth and faithfulneſs,
Thy word of promiſe never dies;
Nor earth can ſhake, nor hell remove
The baſe of thine eternal love.

2 Unſearchable thy judgments are,
A boundleſs bottomleſs abyſs:
But lo! thy providential care
O'er all thy works extended is;
In Thee the creatures live and move,
And are: All glory to thy love!

3 Thy love ſuſtains the world it made,
Thy love preſerves both man and beaſt,
Beneath thy wing's almighty ſhade
The ſons of men ſecurely reſt;

And

And thoſe who haunt the hallow'd place,
Shall banquet on thy richeſt grace.

4 Their ſouls ſhall drink the cryſtal ſtream
Which ever iſſues from thy throne:
Fountain of joy and bliſs ſupreme,
Eternal life and thou art one,
To us, to all ſo freely given,
The light of life, the heaven of heaven!

5 Stay then with thoſe that know thy peace,
The ſimple men of heart ſincere,
From all their foes and ſins releaſe,
From pride and luſt redeem them *here*:
Thine utmoſt ſaving grace extend,
And love, O love them to the end.

PSALM XLV.

Part the Firſt.

1 MY heart is full of Chriſt, and longs
Its glorious matter to declare?
Of him I make my loftier ſongs,
I cannot from his praiſe forbear;
My ready tongue makes haſte to ſing
The beauties of my heavenly King.

2 Fairer than all the earth-born race,
Perfect in comelineſs Thou art,
Repleniſh'd are thy lips with grace,
And full of love thy tender heart;
God ever bleſt, we bow the knee,
And own all fulneſs dwells in thee.

3 Gird on thy thigh the Spirit's ſword,
And take to thee thy power divine,
Stir up thy ſtrength, almighty Lord,
All power and majeſty are thine.

Aſſert

Assert thy worship and renown,
O all-redeeming God come down.

4 Come and maintain thy righteous cause,
And let thy glorious toil succeed,
Dispread the victory of thy cross,
Ride on and prosper in thy deed:
Through earth triumphantly ride on,
And reign in all our hearts alone.

5 Still let the word of truth prevail,
The gospel of thy general grace,
Of mercy mild that ne'er shall fail,
Of everlasting righteousness;
Into the faithful soul brought in,
To root out all the seeds of sin.

Part the Second.

1 TErrible things thine own right hand
Shall teach thy greatness to perform;
Who in the vengeful day can stand,
Unshaken by thine anger's storm,
While riding on the whirlwind's wings,
They meet the thundring King of king's!

2 Sharp are the arrows of thy love,
And pierce the most obdurate heart:
Their point thine enemies shall prove,
And strangely fill'd with pleasing smart,
Fall down before the cross subdued,
And feel thine arrows dipt in blood.

3 O God of love, thy sway we own,
Thy dying love doth all controul;
Justice and grace support thy throne,
Set up in every faithful soul,
Stedfast it stands in them, and sure,
When pure as thou our God art pure.

4 Thee, Jesus, King of kings, and Lord
Of lords, to glory to proclaim,
From age to age thy praise record,
That all the world may learn thy name:
And all shall soon thy grace adore,
When time and sin shall be no more.

PSALM XLVII.

Part the First.

1 CLAP your hands, ye people all,
Praise the God on whom we call,
Lift your voice, and shout his praise,
Triumph in his sovereign grace.

2 Glorious is the Lord most high,
Terrible in majesty;
He his sovereign sway maintains,
King o'er all the earth he reigns.

3 He the people shall subdue,
Make us kings and conqu'rors too,
Force the nations to submit,
Bruise our sins beneath our feet.

4 He shall bless his ransom'd ones,
Number us with Israel's sons;
God our heritage shall prove,
Give us all a lot of love.

5 Jesus is gone up on high,
Takes his seat above the sky:
Shout the angel quires aloud,
Echoing to the trump of God!

6 Sons of earth the triumph join,
Praise him with the host divine,

Emulate

Emulate the heavenly pow'rs,
Their victorious Lord is ours.

7 Shout the God enthron'd above,
Trumpet forth his conqu'ring love;
Praiſes to our Jeſus ſing,
Praiſes to our glorious King!

Part the Second.

1 POWER is all to Jeſus given,
Power o'er hell, and earth, and heaven!
Power he now to us imparts:
Praiſe him with believing hearts.

2 Heathens he compels t'obey,
Saints he rules with mildeſt ſway,
Pure and holy hearts alone
Chuſes for his quiet throne.

3 Peace to them and power he brings,
Makes his ſubjects prieſts and kings,
Guards, while in his worſhip join'd,
Bids them caſt the world behind.

4 On himſelf he takes their care,
Saves them not by ſword or ſpear,
Safely to his houſe they go,
Fearleſs of th' invading foe.

5 God keeps off the hoſtile bands,
God protects their happy lands,
Stands as Keeper of their fields,
Stands as twice ten thouſand ſhields.

6 Wonderful in ſaving power,
Him let all our hearts adore,
Earth and heaven repeat the cry,
Glory be to God moſt high!

PSALM LVII.

1 BE merciful, O God, to me,
To me who in thy love confide;
To thy protecting love I flee,
Beneath thy wings my soul I hide,
'Till Satan's tyranny is o'er,
And cruel sin subsists no more.

2 To God will I in trouble cry,
Who freely undertakes my cause,
My God most merciful and high,
Shall save me from the lion's jaws;
Destroy him, ready to devour,
With all his works and all his power.

3 The Lord out of his holy place
His mercy and his truth shall send:
Jesus is full of truth and grace,
Jesus shall still my soul defend;
While in the toils of hell I lie,
And from the den of lions cry.

4 Be thou exalted, Lord, above
The highest names in earth and heaven,
Let angels sing thy glorious love,
And bless the name to sinners giv'n:
All earth and heaven their king proclaim;
Bow every knee to Jesu's name.

5 Thee will I praise among thine own;
Thee will I to the world extol,
And make thy truth and goodness known;
Thy goodness, Lord, is over all;
Thy truth and grace the heavens transcend,
Thy faithful mercies never end.

6 Be thou exalted, Lord, above
The highest name in earth or heaven,

Let

Let angels ſing thy glorious love,
And bleſs the name to ſinners given:
All earth and heaven their king proclaim;
Bow every knee to Jeſu's name!

PSALM LXXXIV.

1 LORD of the worlds above,
How pleaſant and how fair,
The dwellings of thy love
Thy earthly temples are!
To thine abode my heart aſpires,
With warm deſires to ſee my God!

2 O happy ſouls that pray
Where God appoints to hear!
O happy men that pay
Their conſtant ſervice there!
They praiſe Thee ſtill: And happy they
That love the way to *Sion*'s hill.

3 They go from ſtrength to ſtrength,
Thro' the dark vale of tears,
'Till each o'ercomes at length,
'Till each in heaven appears:
O glorious ſeat! Thou God our King
Shalt thither bring our willing feet.

4 God is our ſun and ſhield,
Our light and our defence;
With gifts his hands are fill'd
We draw our bleſſings thence:
He ſhall beſtow upon our race
His ſaving grace, and glory too.

5 The Lord his people loves,
His hand no good withholds
From thoſe his heart approves,
From holy, humble ſouls:

Thrice happy he, O God of hoſts,
Whoſe ſpirit truſts alone in Thee.

PSALM LXXXIX.

1 THY mercies, Lord, ſhall be my ſong,
My ſong on them ſhall ever dwell;
To ages yet unborn my tongue
Thy never-failing truth ſhall tell.

2 For thy ſtupendous truth and love,
Both heaven and earth juſt praiſes owe,
By quires of angels ſung above,
And by aſſembled ſaints below.

3 What ſeraph of celeſtial birth
To vie with *Iſrael*'s God ſhall dare?
Or who among the gods of earth,
With our almighty Lord compare?

4 With rev'rence and religious dread
His ſervants to his houſe ſhould preſs:
His fear thro' all their hearts ſhould ſpread,
Who his almighty name confeſs.

5 Lord God of armies, who can boaſt
Of ſtrength and power, like thine, renown'd?
Of ſuch a num'rous faithful hoſt,
As that which does thy throne ſurround?

6 Thou doſt the lawleſs ſea controul,
And change the proſpect of the deep;
Thou mak'ſt the ſleeping billows roll,
Thou mak'ſt the rolling billows ſleep.

7 In Thee the ſov'reign right remains
Of earth and heaven: Thee, Lord, alone
The world and all that it contains,
Their Maker and Preſerver own.

8 Thy

3 Thy arm is mighty, ſtrong thy hand,
Yet, Lord, thou doſt with juſtice reign:
Poſſeſt of abſolute command,
Thou truth and mercy doſt maintain!

PSALM C.

1 BEFORE Jehovah's awful throne,
Ye nations, bow with ſacred joy:
Know that the Lord is God alone;
He can create, and he deſtroy.

2 His ſovereign power, without our aid,
Made us of clay, and form'd us men;
And when like wand'ring ſheep we ſtray'd,
He brought us to his fold again.

3 We'll crowd thy gates with thankful ſongs,
High as the heavens our voices raiſe;
And earth, with her ten thouſand tongues,
Shall fill thy courts with ſounding praiſe.

4 Wide as the world is thy command,
Vaſt as eternity thy love:
Firm as a rock thy truth muſt ſtand,
When rolling years ſhall ceaſe to move.

PSALM CIII.

Part the Firſt.

1 MY ſoul inſpir'd with ſacred love,
God's holy name for ever bleſs;
Of all his favours mindful prove,
And ſtill thy grateful thanks expreſs.

2 'Tis he that all thy ſins forgives,
And after ſickneſs makes thee ſound:

From danger he thy life retrieves,
By him with grace and mercy crown'd.

3 The Lord abounds with tender love,
And unexampled acts of grace;
His waken'd wrath does slowly move,
His willing mercy flies apace.

4 As high as heaven its arch extends,
Above this little spot of clay;
So much his boundless love transcends
The small regards that we can pay.

Part the Second.

1 AS far as 'tis from east to west,
So far hath he our sins remov'd;
Who, with a father's tender breast,
Hath such as fear'd him always lov'd.

6 The Lord, the universal King,
In heaven hath fix'd his lofty throne:
To him ye angels praises sing,
In whose great strength his praise is shewn.

3 Ye that his just commands obey,
And hear and do his sacred will,
Ye hosts of his, this tribute pay,
Who still what he ordains fulfil.

8 Let every creature jointly bless
The mighty Lord: And thou, my heart,
With grateful joy thy thanks express;
And in this concert bear thy part.

PSALM CIV.

1 BLESS God, my soul: Thou, Lord, alone
Possessest empire without bounds!
With honour thou art crown'd: thy throne
Eternal majesty surrounds.

2 With

2 With light thou doſt thyſelf enrobe,
And glory for a garment take:
Heav'n's curtains ſtretch beyond the globe,
Thy canopy of ſtate to make.

3 God builds on liquid air, and forms
His palace-chamber in the ſkies;
The clouds his chariots are, and ſtorms
The ſwift-wing'd ſteeds on which he flies.

4 As bright as flame, as ſwift as wind,
His miniſters heav'n's palace fill,
To have their ſundry taſks aſſign'd,
All pleas'd to ſerve their ſov'reign's will.

5 Earth, on her center fix'd, he ſet,
Her face with waters overſpread;
Nor proudeſt mountains dar'd, as yet,
To lift above the waves their head.

6 But when thy awful face appear'd,
Th' inſulting waves diſpers'd; they fled,
When once thy thunder's voice they heard,
And by their haſte confeſs'd their dread.

7 Thence up by ſecret tracks they creep,
And guſhing from the mountain's ſide,
Thro' valleys travel to the deep.
Appointed to receive their tide.

8 There haſt thou fix'd the ocean's bounds,
The threat'ning ſurges to repel,
That they no more o'erpaſs their bounds,
Nor to a ſecond deluge ſwell.

Part the Second.

1 YET thence in ſmaller parties drawn,
The ſea recovers her loſt hills,
And ſtarting ſprings from every lawn
Surprize the vale with plenteous rills.

2 The fields, tame beaſts are thither led,
Weary with labour, faint with drought,
And aſſes on wild mountains bred,
Have ſenſe to find theſe currents out.

3 There ſhady trees from ſcorching beams
Yield ſhelter to the feather'd throng;
They drink, and for the bounteous ſtreams
Return the tribute of their ſong.

4 Thy rains from heav'n-parch'd hills recruit,
That ſoon tranſmit the liquid ſtore,
'Till earth is burthen'd with her fruit,
And nature's lap can hold no more.

5 Graſs, for our cattle to devour,
Thou mak'ſt the growth of ev'ry field;
Herbs for man's uſe of various power,
That either food or phyſic yield.

6 With cluſter'd grapes he crowns the vine,
To chear man's heart oppreſs'd with cares;
Gives oil, that makes his face to ſhine,
And corn, that waſted ſtrength repairs.

Part the Third.

1 THE trees of God, without the care
Or art of man, with ſap are fed;
The mountain cedar looks as fair
As thoſe in royal gardens bred.

2 Safe in the lofty cedar's arms
The wand'rers of the air may reſt,
The hoſpitable pine from harms
Protects the ſtork, her pious gueſt.

3 Wild goats the craggy rock aſcend,
Its tow'ring heights their fortreſs make,
Whoſe cells in labyrinths extend,
Where feebler creatures refuge take.

4 The moon's inconſtant aſpect ſhows
Th' appointed ſeaſons of the year;
Th' inſtructed ſun his duty knows,
His hour to riſe, and diſappear.

5 Darkneſs he makes the earth to ſhroud,
When foreſt-beaſts ſecurely ſtray;
Young lions roar their wants aloud
To Providence that ſends them prey.

6 They range all night on ſlaughter bent,
'Till ſummon'd by the riſing morn,
To ſculk in dens, with one conſent,
The conſcious ravagers return.

7 Forth to the tillage of the ſoil,
The huſbandman ſecurely goes,
Commencing with the ſun his toil,
With him returns to his repoſe.

8 How various, Lord, thy works are found;
For which thy wiſdom we adore;
The earth is with thy treaſure crown'd,
'Till nature's hand can graſp no more.

Part the Fourth.

1 BUT ſtill the vaſt unfathom'd main
Of wonders a new ſcene ſupplies,
Whoſe depths inhabitants contain
Of every form and every ſize.

2 Full freighted ſhips from every port
There cut their unmoleſted way;
Leviathan, whom there to ſport,
Thou mad'ſt, hath compaſs there to play.

3 Theſe various troops of ſea and land
In ſenſe of common want agree;
All wait on thy diſpenſing hand,
And have their daily alms of Thee.

4 They gather what thy ſtores diſperſe,
Without their trouble to provide;
Thou ope'ſt thy hand, the univerſe,
The craving world is all ſupplied.

5 Thou for a moment hid'ſt thy face,
The num'rous ranks of creatures mourn;
Thou tak'ſt their breath, all nature's race
Forthwith to mother-earth return.

6 Again thou ſend'ſt thy ſpirit forth
T'inſpire the maſs with vital ſeed;
Nature's reſtor'd, and parent-earth
Smiles on her new-created breed.

7 Thus thro' ſucceſſive ages ſtands
Firm fix'd thy providential care;
Pleas'd with the work of thine own hands,
Thou doſt the waſtes of time repair.

8 One look of thine, one wrathful look,
Earth's panting breaſt with terrors fills;
One touch from Thee, with clouds of ſmoke,
In darkneſs ſhrouds the proudeſt hills.

9 In praiſing God, while he prolongs
My breath, I will that breath employ,
And join devotion to my ſongs,
Sincere as is in him my joy.

10 While ſinners from earth's face are hurl'd,
My ſoul, praiſe thou his holy name,
'Till with my ſong the liſt'ning world
Join concert, and his praiſe proclaim.

PSALM CXIII.

YE ſaints and ſervants of the Lord,
The triumphs of his Name record,
His ſacred Name for ever bleſs;

Where'er

Where'er the circling ſun diſplays
His riſing beams or ſetting rays,
Due praiſe to his great Name addreſs.

2 God thro' the world extends his ſway,
The regions of eternal day
But ſhadows of his glory are:
With him, whoſe majeſty excels,
Who made the heaven in which he dwells,
Let no created power compare.

3 Tho' 'tis beneath his ſtate to view
In higheſt heaven what angels do,
Yet he to earth vouchſafes his care;
He takes the needy from his cell,
Advancing him in courts to dwell
Companion of the greateſt there.

4 To Father, Son, and Holy Ghoſt,
The God whom heaven's triumphant hoſt
And ſuffering ſaints on earth adore,
Be glory as in ages paſt,
As now it is, and ſo ſhall laſt
When earth and heaven ſhall be no more.

PSALM CXIV.

1 WHEN *Iſrael* freed from *Pharaoh*'s hand,
Left the proud tyrant and his land,
The tribes with cheerful homage own
Their King; and *Judah* was his throne.

2 Acroſs the deep their journey lay;
The deep divides to make them way:
Jordan beheld their march, and fled
With backward current to his head.

3 The mountains ſhook like frighted ſheep;
Like lambs the little hillocks leap:

Not

Not *Sinai* on his base could stand,
Conscious of sovereign power at hand.

4 What power cou'd make the deep divide?
Make *Jordan* backward roll his tide?
Why did ye leap, ye little hills?
And whence the fright that *Sinai* feels?

5 Let every mountain, every flood
Retire, and know th' approaching God,
The king of *Israel:* see him here!
Tremble thou earth; adore and fear!

6 He thunders, and all nature mourns;
The rock to standing pools he turns:
Flints spring with fountains at his word,
And fires and seas confess the Lord.

The Same.

1 WHEN *Israel* out of *Egypt* came,
And left the proud oppressor's land,
Conducted by the great I AM,
Safe in the hollow of his hand;
The Lord in *Israel* reign'd alone,
And *Judah* was his fav'rite throne.

2 The sea beheld his power, and fled,
Disparted by the wond'rous rod,
Jordan ran backward to his head,
And *Sinai* felt th' incumbent God:
The mountains skip'd like frighted rams,
The hills leap'd after them as lambs.

3 What ail'd thee, O thou trembling sea,
What horror turn'd the river back?
Was nature's God displeas'd at thee?
And why shall hills and mountains shake?

Ye

Ye mountains huge, who ſkip'd like rams,
Ye hills who leap'd as frighted lambs!

4 Earth tremble on, with all thy ſons,
In preſence of thy awful Lord,
Whoſe power inverted nature owns,
Her only law his ſovereign word:
He ſhakes the centre with his nod,
And heaven bows down to *Jacob*'s God.

5 Creation, varied by his hand,
Th' omnipotent Jehovah knows:
The ſea is turn'd to ſolid land,
The rock into a fountain flows;
And all things, as they change, proclaim
Their Lord eternally the ſame.

PSALM CXVI.

1 O THOU, who when I did complain,
Didſt all my griefs remove,
O Saviour do not now diſdain
My humble praiſe and love.

2 Since thou a pitying ear didſt give,
And hear me when I pray'd,
I'll call upon thee, while I live,
And never doubt thy aid.

3 Pale death with all his ghaſtly train,
My ſoul encompaſt round,
Anguiſh and ſin, and death, and pain,
On ev'ry ſide I found.

4 To thee, O Lord of life, I pray'd,
And did for ſuccour flee:
O ſave (in my diſtreſs I ſaid)
The ſoul that truſts in thee!

5 How good thou art, how large thy grace!
How eaſy to forgive!
The helpleſs thou delight'ſt to raiſe:
And by thy love I live.

6 Then, O my ſoul, be never more
With anxious thoughts diſtreſt,
God's bounteous love doth thee reſtore
To eaſe, and joy, and reſt.

7 My eyes no longer drown'd in tears,
My feet from falling free,
Redeem'd from death, and guilty fears,
O Lord, I'll live to thee!

PSALM CXVII.

1 YE Nations, who the globe divide,
Ye num'rous hations ſcatter'd wide
To God your grateful voices raiſe:
To all his boundleſs mercies ſhown
His truth to endleſs ages known
Require our endleſs love and paiſe.

2 To him who reigns enthron'd on high,
To his dear Son who deign'd to die,
Our guilt and errors to remove!
To that bleſt ſpirit who grace imparts,
Who rules in all believing hearts,
Be ceaſeleſs glory, praiſe, and love!

PSALM CXVIII.

Part the Firſt.

1 ALL glory to our gracious Lord;
His love be by his church ador'd,
His love eternally the ſame:

His

His love let *Aaron*'s ſons confeſs,
His free, and everlaſting grace
Let all that fear the Lord proclaim.

2 In trouble on the Lord I cried,
And felt the pard'ning word applied:
He anſwer'd me in peace and power,
He pluck'd my ſoul out of the net,
In a large place of ſafety ſet,
And bad me go and ſin no more.

3 The Lord I now can ſay, is mine,
And confident in ſtrength divine,
Nor man, nor fiends, nor fleſh I fear:
Jeſus the Saviour takes my part,
And keep the iſſues of my heart,
My Helper is for ever near.

4 Better it is in God to truſt,
In God the good, the ſtrong, the juſt,
Than a falſe, ſinful child of man;
Better in Jeſus to confide,
Than every other prince beſide,
Who offer all their helps in vain.

Part the Second.

1 O Sin, my cruel boſom foe,
Oft haſt thou ſought my ſoul t'o'erthrow,
And ſorely thruſt at me in vain:
In my defence the Saviour ſtood,
Cover'd with his victorious blood,
And arm'd my ſprinkled heart again.

Righteous I am in him, and ſtrong,
He is become my joyful ſong,
My Saviour and Salvation too:

I triumph

I triumph thro' his mighty grace,
And pure in heart ſhall ſee his face,
And riſe in Chriſt a creature new.

2 The voice of joy, and love, and praiſe
And thanks for his redeeming grace,
Among the juſtified is found:
With ſongs that rival thoſe above,
With ſhouts proclaiming Jeſu's love,
Both day and night their tents reſound.

The Lord's right-hand hath wonders wrought,
Above the reach of human thought,
The Lord's right-hand exalted is;
We ſee it ſtill ſtretch'd out to ſave,
The power of God in Chriſt we have,
And Jeſus is the Prince of peace.

Part the Third.

1 I Shall not die in ſin, but live,
To Chriſt my Lord the glory give,
His miracles of grace declare,
When he the work of faith hath done
When I have put his image on,
And fruit unto perfection bear.

The Lord hath ſorely chaſten'd me,
And bruis'd for mine iniquity,
Yet mercy would not give me up;
Caught from the jaws of ſecond death,
Pluck'd out of the devourer's teeth,
He bids me now rejoice in hope.

Open the gates of righteouſneſs,
Receive me into Chriſt my peace,
That I his praiſes may record;

He

He is the truth, the life, the way,
The portal of eternal day,
The gate of heaven is Chriſt my Lord.

Thro' him the juſt ſhall enter in,
Sav'd to the uttermoſt from ſin;
Already ſav'd from all its power:
The Lord my righteouſneſs I praiſe,
And calmly wait the perfect grace,
When born of God I ſin no more.

Part the Fourth.

1 JESUS is lifted up on high,
Whom man refus'd and doom'd to die,
He is become the corner-ſtone:
Head of his Church he lives and reigns,
His kingdom over all maintains,
High on his everlaſting throne.

The Lord th' amazing work hath wrought,
Hath from the dead our ſhepherd brought,
Reviv'd on the third glorious day:
This is the day our God hath made,
The day for ſinners to be glad
In him who bears their ſins away.

2 Thee, Lord, with joyful lips we praiſe,
Now, ſend us now thy ſaving grace,
Make this the acceptable hour:
Our hearts would now receive thee in;
Enter, and make an end of ſin,
And bleſs us with the perfect power.

Bleſs us, that we may call thee bleſt,
Sent down from heaven to give us reſt,
Thy gracious Father to proclaim:
His ſinleſs nature to impart,
In every new, believing heart
To manifeſt his glorious name.

3 God is the Lord that shews us light,
Then let us render him his right,
The offering of a thankful mind:
Present our living sacrifice,
And to his cross in closest ties
With cords of love our spirit bind.

Thou art my God, and Thee I praise,
Thou art my God, I sing thy grace,
And call mankind t'extol thy name;
All glory to our gracious Lord,
His name be prais'd, his love ador'd
Thro' all eternity the same.

PSALM CXXI.

1 TO the hills I lift mine eyes,
The everlasting hills,
Streaming thence in fresh supplies,
My soul the spirit feels:
Will he not his help afford?
Help, while yet I ask is given:
God comes down: The God and Lord
That made both earth and heaven.

2 Faithful souls, pray always; pray,
And still in God confide;
He thy feeble steps shall stay,
Nor suffer thee to slide:
Lean on the Redeemer's breast,
He thy quiet spirit keeps,
Rest in him, securely rest;
Thy watchman never sleeps.

2 Neither sin, nor earth, nor hell
Thy keeper can surprize,
Careless slumber cannot steal
On his all-seeing eyes:

He

He is *Iſrael*'s ſure defence;
Iſrael all his care ſhall prove
Kept by his watchful providence,
And ever-waking love.

4 See the Lord thy Keeper ſtand,
Omnipotently near:
Lo! He holds thee by thy hand,
And baniſhes thy fear;
Shadows with his wings thy head.
Guards from all impending harms;
Round thee and beneath are ſpread
The everlaſting arms.

6 Chriſt ſhall bleſs thy going out,
Shall bleſs thy coming in,
Kindly compaſs thee about,
Till thou art ſav'd from ſin;
Like thy ſpotleſs Maſter thou,
Fill'd with wiſdom, love and power,
Holy, pure, and perfect now,
Henceforth and evermore.

PSALM CXXV.

1 WHO in the Lord confide,
And feel his ſprinkled blood,
In ſtorms and hurricanes abide
Firm as the mount of God:
Stedfaſt, and fixt, and ſure
His *Sion* cannot move,
His faithful people ſtand ſecure
In Jeſu's guardian love.

2 As round *Jeruſalem*
The hilly bulwarks riſe,
So God protects and covers them;
From all their enemies:

On every side he stands,
And for his *Israel* cares,
And safe in his almighty hands
Their souls for ever bears,

3 For lo! the reign of hell
And hellish men is o'er,
They can persuade, they can compel
The just to sin no more:
To devils, men, or sin,
They need no more give place,
Nor ever touch the thing unclean
When cleans'd by pard'ning grace.

4 But let them still abide
In Thee, all-gracious Lord,
Till every soul is sanctify'd,
And perfectly restor'd.
The men of heart sincere
Continue to defend,
And do them good, and save them here,
And love them to the end.

PSALM CXXVI.

1 WHEN our redeeming Lord
Pronounc'd the pard'ning word,
Turn'd our soul's captivity,
O what sweet surprize we found!
Wonder ask'd "and can it be!"
Scarce believ'd the welcome sound.

2 And is it not a dream?
And are we sav'd thro' him?
Yes, our bounding heart replied,
Yes, broke out our joyful tongue,
Freely we are justify'd;
This the new, the gospel-song!

3 The heathen too could ſee
Our glorious liberty:
All our foes were forc'd to own;
God for them hath wonders wrought:
Wonders he for us hath done,
From the houſe of bondage brought.

4 To us our gracious God
His pard'ning love hath ſhew'd,
Now our joyful ſouls are free
From the guilt and power of ſin,
Greater things we ſoon ſhall ſee,
We ſhall ſoon be pure within.

5 Turn us again, O Lord,
Pronounce the ſecond word,
Looſe our hearts, and let us go
Down the ſpirit's fulleſt flood,
Freely to the fountain flow,
All be ſwallow'd up in God.

6 Who for thy coming wait,
And wail their loſt eſtate,
Poor, and ſad, and empty ſtill,
Who for full redemption weep,
They ſhall thy appearing feel,
Sow in tears, in joy to reap.

7 Who ſeed immortal bears,
And wets his path with tears,
Doubtleſs he ſhall ſoon return,
Bring his ſheaves with vaſt increaſe,
Fully of the ſpirit born,
Perfected in holineſs.

PSALM

PSALM CXXVIII.

1 BLEST is the man that fears the Lord,
And walks in all his ways,
An earneſt of his great reward
On earth his Maſter pays.

2 Thou ſhalt not ſpend thy ſtrength in vain,
For periſhable food,
Thy Father ſhall his own ſuſtain,
And fill thy ſoul with good.

3 Happy in him thy ſoul ſhall be,
And on his fulneſs feed,
Jeſus who came from heav'n for thee,
Shall be thy living bread.

4 Thy wife ſhall as the fruitful vine
Her blooming offſpring ſhew,
Thy children ſhall be God's, not thine,
His pleaſant plants below.

5 Around thy plenteous table ſpread
Like olive-branches fair,
Heav'n-ward they in thy ſteps ſhall tread,
And meet their parents there.

6 Thus ſhall the man be bleſt who owns
His Maker for his Lord:
Or doubly bleſt with better ſons
Begotten by the word.

7 The children of thy faith and prayer
Thy joyful eyes ſhall ſee,
Shall ſee the proſp'rous church and ſhare
In her proſperity.

8 *Sion* again ſhall lift her head,
And flouriſh all thy days,

Thy ſoul ſhall ſee the faithful ſeed,
And bleſs the riſing race.

9 Fill'd with abiding peace divine,
With *Iſrael*'s bleſſing bleſt,
Thou then the church above ſhalt join,
And gain the heav'nly reſt.

PSALM CXXXI.

1 LORD, if thou the grace impart,
Poor in ſpirit, meek in heart,
I ſhall as my Maſter be,
Rooted in humility.

2 From the time that thee I know,
Nothing ſhall I ſeek below,
Aim at nothing great or high,
Lowly both my heart and eye.

3 Simple, teachable, and mild,
Aw'd into a little child;
Quiet now without my food,
Wean'd from ev'ry creature-good,

4 Hangs my new-born ſoul on thee,
Kept from all idolatry,
Nothing wants beneath, above,
Happy, happy, in thy love.

5 O that all might ſeek and find,
Ev'ry good in Jeſus join'd.
Him let *Iſrael* ſtill adore,
Truſt him, praiſe him evermore!

PSALM CXXXII.

1 REMEMBER, Lord, the pious zeal
Of every soul that cleaves to thee,
The troubles for thy sake they feel,
Their eager hopes thy house to see;
Their vows to cry, and never rest,
Till thou art in thy church ador'd,
And dwell'st in ev'ry faithful breast,
And count'st them worthy of their Lord.

2 Arise, O Lord, into thy rest,
Thou and thy ark of perfect power,
God over all, for ever blest,
Thee, Jesus, let our hearts adore.
Thy priests be cloth'd with righteousness,
Thy praise their happy lives employ,
The saints in thee their all possess,
And shout the sons of God for joy.

PSALM CXXXIII.

Part the First.

1 BEHOLD how good a thing
It is to dwell in peace,
How pleasing to our king
This fruit of righteousness.
When brethren all in one agree;
Who knows the joys of unity!

2 When all are sweetly join'd,
(True followers of the Lamb,
The same in heart and mind)
And think and speak the same,
And all in love together dwell;
The comfort is unspeakable.

3 Where

3 Where unity takes place,
The joys of heaven we prove;
This is the gospel-grace,
The unction from above;
The spirit on all believers shed,
Descending swift from Christ our head.

4 Where unity is found,
The sweet anointing grace
Extends to all around,
And consecrates the place;
To every waiting soul it comes,
And fills it with divine perfumes.

Part the Second.

1 GRACE every morning new,
And every night we feel
The soft refreshing dew,
That falls from *Hermon*'s hill!
On *Sion* it doth sweetly fall,
The grace of one descends on all.

2 Ev'n now our Lord doth pour
The blessing from above,
A kindly, gracious shower
Of heart-reviving love,
The former and the latter rain,
The love of God, and love of man.

3 In him when brethren join,
And follow after peace,
The fellowship divine
He promises to bless,
His chiefest graces to bestow,
Where two or three are met below.

4 The riches of his grace
In fellowship are given,

To *Sion*'s chosen race,
The citizens of heaven;
He fills them with his choicest store,
He gives them life for evermore.

PSALM CXXXIV.

1 YE servants of God, whose diligent care
Is ever employ'd in watching and pray'r,
With praises unceasing your Jesus proclaim,
Rejoicing and blessing his excellent name.

2 'Tis Jesus commands, come all to his house,
And lift up your hands, and pay him your vows;
And while ye are giving your Maker his due,
The Lord out of heaven shall sanctify you.

PSALM CXXXIX.

Part the First.

1 THOU, Lord, by strictest search hast known
My rising up and lying down;
My secret thoughts are known to thee,
Known long before conceiv'd by me.

2 Thine eye my bed and path surveys,
My public haunts, and private ways:
Thou know'st what 'tis my lips would vent,
My yet unutter'd words intent.

3 Surrounded by thy power I stand,
On every side I find thy hand;
O skill, for human reach too high!
Too dazzling bright for mortal eye!

4 O could I so perfidious be,
To think of once deserting thee!
Where, Lord, could I thy influence shun,
Or whither from thy presence run?

5 If

5 If up to heaven I take my flight,
'Tis there thou dwell'ſt enthron'd in light:
If down to hell's infernal plains,
'Tis there almighty vengeance reigns.

6 If I the morning's wings could gain,
And fly beyond the weſtern main;
Thy ſwifter hand would firſt arrive,
And there arreſt thy fugitive.

7 Or ſhould I try to ſhun thy ſight,
Beneath the ſable wings of night;
One glance from thee, one piercing ray,
Would kindle darkneſs into day.

8 The veil of night is no diſguiſe,
No ſcreen from thy all-ſearching eyes:
Thro' midnight ſhades thou find'ſt the way,
As in the blazing noon of day.

Part the Second.

1 THOU know'ſt the texture of my heart,
My reins, and every vital part;
Each ſingle thread in nature's loom;
By thee was cover'd in the womb.

2 I'll praiſe thee, from whoſe hands I came
A work of ſuch a curious frame;
The wonders thou in me haſt ſhewn,
My ſoul with grateful joy ſhall own.

3 Thine eye my ſubſtance did ſurvey,
While yet a lifeleſs maſs it lay;
In ſecret how exactly wrought,
Ere from its dark incloſure brought.

4 Thou didſt the ſhapeleſs embryo ſee,
Its parts were regiſter'd by thee;

Thou saw'st the daily growth they took,
Form'd by the model of thy book.

5 Let me acknowledge too, O God,
That since the maze of life I trod,
Thy thoughts of love to me surmount
The power of numbers to recount.

6 Search, try, O Lord, my reins and heart,
If evil lurk in any part;
Correct me where I go astray,
And guide me in thy perfect way.

PSALM CXLV. ver. 7, &c.

Part the First.

1 SWEET is the mem'ry of thy grace,
My God, my heavenly King;
Let age to age thy righteousness
In sounds of glory sing.

2 God reigns on high, but not confines
His goodness to the skies;
Thro' the whole earth his goodness shines,
And ev'ry want supplies.

3 With longing eye thy creatures wait
On thee for daily food;
Thy lib'ral hand provides them meat,
And fills their mouths with good.

4 How kind are thy compassions, Lord!
How slow thine anger moves!
But soon he sends his pard'ning word,
To chear the soul he loves.

5 Creatures, with all their endless race,
Thy power and praise proclaim;
But we, who taste thy richer grace,
Delight to bless thy name.

Part

Part the Second, ver. 14, &c.

1 LET every tongue thy goodneſs ſpeak,
Thou ſovereign Lord of all;
Thy ſtrength'ning hands uphold the weak,
And raiſe the poor that fall.

2 When ſorrow bows the ſpirit down,
Or virtue lies diſtreſt,
Beneath the proud oppreſſor's frown,
Thou giv'ſt the mourner reſt.

3 The Lord ſupports our infant days,
And guides our giddy youth;
Holy and juſt are all thy ways,
And all thy words are truth.

4 Thou know'ſt the pains thy ſervants feel,
Thou hear'ſt thy children cry,
And their beſt wiſhes to fulfil
Thy grace is ever nigh.

5 Thy mercy never ſhall remove
From men of heart ſincere;
Thou ſav'ſt the ſouls, whoſe humble love
Is join'd with holy fear.

6 My lips ſhall dwell upon thy praiſe,
And ſpread thy fame abroad:
Let all the ſons of *Adam* raiſe
The honours of their God!

PSALM CXLVI.

1 I'LL praiſe my Maker while I've breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler powers;
My days of praiſe ſhall ne'er be paſt,
While life and thought and being laſt,
Or immortality endures.

2 Happy the man whoſe hopes rely
On *Iſrael*'s God: He made the ſky,
And earth and ſeas, with all their train:
His truth for ever ſtands ſecure;
He ſaves th' oppreſt, he feeds the poor,
And none ſhall find his promiſe vain.

3 The Lord pours eye-ſight on the blind:
The Lord ſupports the fainting mind;
He ſends the labouring conſcience peace;
He helps the ſtranger in diſtreſs,
The widow and the fatherleſs,
And grants the priſoner ſweet releaſe.

4 I'll praiſe him while he lends me breath,
And when my voice is loſt in death,
Praiſe ſhall employ my nobler powers;
My days of praiſe ſhall ne'er be paſt,
While life and thought and being laſt,
Or immortality endures.

PSALM CXLVII.

1 PRAISE ye the Lord; 'tis good to raiſe
Our hearts and voices in his praiſe;
His nature and his works invite
To make this duty our delight.

2 He form'd the ſtars, thoſe heav'nly flames,
He counts their numbers, calls their names:
His wiſdom's vaſt, and knows no bound,
A deep where all our thoughts are drown'd.

3 Great is the Lord, and great his might,
And all his glories infinite:
He crowns the meek, rewards the juſt,
And treads the wicked to the duſt.

4 Sing to the Lord, exalt him high,
Who ſpreads his clouds around the ſky,

There

There he prepares the fruitful rain,
Nor lets the drops descend in vain.

5 He makes the grass the hills adorn,
And clothes the smiling fields with corn:
The beasts with food his hands supply,
And the young ravens when they cry.

6 What is the creature's skill or force;
The sprightly man or warlike horse?
The piercing wit, the active limb?
All are too mean delights for him.

7 But saints are lovely in his sight,
He views his children with delight;
He sees their hope, he knows their fear,
And looks and loves his image there.

8 Praise God from whom all blessings flow;
Praise him all creatures here below;
Praise him above, ye heavenly host,
Praise Father, Son, and Holy Ghost!

PSALM CXLVIII.

Part the First.

1 LET every creature join
To praise th' eternal God,
Ye heavenly hosts the song begin,
And sound his name abroad.

2 The sun, with golden beams,
And moon with paler rays,
Ye starry lights, ye sparkling flames,
Shine to your Maker's praise.

3 He built those worlds above,
And fix'd their wondrous frame,

By his command they ſtand or move,
And ever ſpeak his name.

4 Ye vapours, when ye riſe
Or fall in ſhow'rs or ſnow;
Ye thunders murm'ring round the ſkies,
His power and glory ſhew.

5 Wind, hail, and flaſhing fire,
Agree to praiſe the Lord,
When ye in vengeful ſtorms conſpire
To execute his word.

6 By all his works above,
His honours be expreſt:
But thoſe who taſte his ſaving love
Should ſing his praiſes beſt.

Part the Second.

1 LET earth and ocean know,
They owe their Maker praiſe:
Praiſe him, ye wat'ry worlds below,
And monſters of the ſeas.

2 From mountains near the ſky,
Let his loud praiſe reſound;
From humble ſhrubs, and cedars high,
And vales and fields around.

3 Ye lions of the wood,
And tamer beaſts that graze:
Ye live upon his daily food,
And he expects your praiſe.

4 Ye birds of lofty wing,
On high his praiſes bear:
Or ſit on flow'ry boughs, and ſing
Your Maker's glory there.

5 Ye creeping ants and worms,
His various wiſdom ſhow;
And flies in all your ſhining forms,
Praiſe him that dreſt you ſo.

6 By all the earth born race
His honours be expreſs'd:
But thoſe that know his heavenly grace
Should learn to praiſe him beſt.

Part the Third.

1 MONARCHS of wide command,
Praiſe ye th' eternal King;
Judges adore that ſovereign hand,
Whence all your honours ſpring.

2 Let vig'rous youth engage
To ſound his praiſes high:
While growing babes, and with'ring age
Their feeble voices try.

3 United zeal be ſhewn,
His wond'rous fame to raiſe;
God is the Lord; his name alone
Deſerves our endleſs praiſe.

4 Let nature join with art,
And both pronounce him bleſt;
But ſaints, who dwell ſo near his heart,
Should ſing his praiſes beſt.

The Same.

1 YE boundleſs realms of joy,
Exalt your Maker's fame;
His praiſe your ſongs employ,
Above the ſtarry frame.

Your voices raiſe ye cherubim
And ſeraphim, to ſing his praiſe.

2 Thou moon, that rul'ſt the night,
And ſun, that guid'ſt the day;
Ye glitt'ring ſtars of light,
To him your homage pay:
His praiſe declare, ye heavens above,
And clouds that move in liquid air.

3 Let them adore the Lord,
And praiſe his holy name,
By whoſe almighty word,
They all from nothing came:
And all ſhall laſt from changes free;
His firm decree ſtands ever faſt.

4 Let earth her tribute pay;
Praiſe him, ye dreadful whales,
And fiſh that through the ſea
Glide ſwift with glitt'ring ſcales.
Fire, hail, and ſnow, and miſty air,
And winds, that where he bids them blow.

5 By hills and mountains (all
In grateful concert join'd);
By cedars ſtately tall,
And trees for fruit deſign'd:
By every beaſt and creeping thing,
And fowl of wing, his name be bleſt.

6 Let all of royal birth,
With thoſe of humble frame,
And judges of the earth,
His matchleſs praiſe proclaim:
In this deſign let youth with maids,
And hoary heads with children join.

7 United zeal be ſhewn,
His wond'rous fame to raiſe,

Whoſe

Whoſe glorious name alone
Deſerves our endleſs praiſe.
Earth's utmoſt ends his pow'r obey,
His glorious ſway the ſky tranſcends.

8 His choſen ſaints to grace,
He ſets them up on high,
And favours all their race,
Whoſe hearts to him are nigh:
O therefore raiſe your grateful voice,
And ſtill rejoice your Lord to praiſe.

The Same.

YE, who dwell above the ſkies,
Free from human miſeries;
Ye whom higheſt heaven imbow'rs,
Praiſe the Lord with all your pow'rs.

Angels, your clear voices raiſe;
Him ye heavenly armies praiſe;
Sun and moon with borrow'd light,
All ye ſparkling eyes of night.

Let the earth his praiſe reſound;
Monſtrous whales, and ſeas profound;
Vapours, lightning, hail and ſnow,
Storms, which where he bids you, blow.

Flow'ry hills and mountains high;
Cedars, neighbours to the ſky:
Trees and cattle, creeping things;
All that cut the air with wings.

You who awful ſceptre's ſway,
You, accuſtom'd to obey,
Princes, judges of the earth,
All of high and humble birth:

Youths

Youths and virgins flouriſhing
In the beauty of your ſpring;
Ye, who were but born of late,
Ye who bow with age's weight:

Praiſe his name with one conſent:
O how great! how excellent!
Than the earth profounder far;
Higher than the higheſt ſtar.

He will his to glory raiſe;
Ye, his ſaints, reſound his praiſe:
Ye, his ſons, his choſen race,
Bleſs his love, and ſov'reign grace.

The Same.

1 PRAISE ye the Lord, y' immortal quire,
That fill the realms above;
Praiſe him who form'd you out of fire
And feeds you with his love.

2 Shine to his praiſe, ye chryſtal ſkies,
The floor of his abode:
Or veil in ſhades your thouſand eyes
Before your brighter God.

3 Thou reſtleſs globe of golden light,
Whoſe beams create our days,
Join with the ſilver queen of night,
To own your borrow'd rays.

4 Winds, ye ſhall bear his name aloud
Thro' the etherial blue;
For when his chariot is a cloud,
He makes his wheels of you.

5 Thunder and hail, and fires and ſtorms,
The troops of his command,

Appear

Appear in all your dreadful forms,
And ſpeak his awful hand.

6 Shout to the Lord, ye ſurging ſeas,
In your eternal roar;
Let wave to wave reſound his praiſe,
And ſhore reply to ſhore.

7 While monſters ſporting on the flood,
In ſcaly ſilver ſhine,
Speak terribly their maker God,
And laſh the foaming brine.

8 But gentler things ſhall tune his name,
To ſofter notes than theſe,
Young zephyrs breathing o'er the ſtream,
Or whiſp'ring thro' the trees.

9 Wave your tall heads, ye lofty pines,
To him that bids you grow;
Sweet cluſters bend the fruitful vines
On ev'ry thankful bough.

10 Let the ſhrill birds his honours raiſe,
And climb the morning ſky;
While grov'ling beaſts attempt his praiſe
In hoarſer harmony.

11 Thus while the meaner creatures ſing,
Ye mortals take the ſound;
Echo the glories of your King
Thro' all the nations round.

PSALM CL.

1 PRAISE the Lord, who reigns above,
And keeps his court below,
Praiſe the holy God of love,
And all his greatneſs ſhew:

Praiſe him for his noble deeds,
Praiſe him for his matchleſs power:
Him, from whom all good proceeds,
Let earth and heaven adore.

2 Publiſh, ſpread to all around
The great Jehovah's name,
Let the trumpet's martial ſound
The Lord of Hoſts proclaim:
Praiſe him every tuneful ſtring,
All the reach of heav'nly art,
All the powers of muſic bring,
The muſic of the heart.

3 Him, in whom they move, and live,
Let every creature ſing,
Glory to their Maker give,
And homage to their King;
Hallow'd be his name beneath,
As in heaven on earth ador'd,
Praiſe the Lord in every breath;
Let all things praiſe the Lord!

Hymn to God *the* Father.

1 HAIL, Father, whoſe creating call
Unnumber'd worlds attend,
Jehovah comprehending all,
Whom none can comprehend.

2 In light unſearchable enthron'd,
Which angels dimly ſee;
The fountain of the Godhead own'd
And foremoſt of the Three.

3 From thee thro' an eternal Now,
The Son, thine offspring flow'd;
An everlaſting Father thou,
As everlaſting God.

4 Nor

4 Nor quite disply'd to worlds above,
Nor quite on earth conceal'd;
By wond'rous, unexhausted love
To mortal man reveal'd.

5 Supreme and all-sufficient God,
When nature shall expire,
And worlds created by thy nod
Shall perish by thy fire,

6 Thy name, Jehovah, be ador'd
By creatures without end,
Whom none but thy essential word
And spirit comprehend.

Hymn to God *the* Son.

1 HAIL, God the Son, in glory crown'd
Ere time began to be,
Thron'd with thy Sire thro' half the round
Of wide eternity!

2 Let heaven and earth's stupendous frame
Display their Author's power,
And each exalted seraph flame,
Creator, thee adore!

3 Thy wond'rous love the Godhead shew'd
Contracted to a span,
The co'eternal Son of God,
The mortal Son of man.

4 To save mankind from lost estate,
Behold his life-blood stream!
Hail, Lord! almighty to create!
Almighty to redeem.

5 The Mediator's God-like sway,
His church beneath sustains;

Till

Till Nature ſhall her Judge ſurvey,
The King Meſſiah reigns.

6 Hail, with eſſential glory crown'd,
When time ſhall ceaſe to be,
Thron'd with thy Father, thro' the round
Of whole eternity.

Hymn to GOD *the* HOLY GHOST.

1 HAIL, Holy Ghoſt, Jehovah, third
In order of the Three;
Sprung from the Father and the Word
From all eternity!

2 Thy ſpirit brooding o'er the abyſs
Of formleſs waters lay:
Spoke into order all that is,
And darkneſs into day.

3 In deepeſt hell, or heaven's height,
Thy preſence who can fly?
Known is the Father to thy ſight,
Th' abyſs of Deity.

4 Thy power thro' Jeſu's life diſplay'd,
Quite from the virgin's womb,
Dying, his ſoul an offering made,
And rais'd him from the tomb.

5 God's image which our ſins deſtroy,
Thy grace reſtores below;
And truth, and holineſs, and joy,
From thee, their fountain flow.

6 Hail, Holy Ghoſt, Jehovah, third
In order of the Three,
Sprung from the Father and the Word
From all eternity!

Hymn to the TRINITY.

1 HAIL, holy, holy, holy Lord!
Be endleſs praiſe to Thee!
Supreme, eſſential One, ador'd
In co eternal Three.

2 Inthron'd in everlaſting ſtate
Ere time its round began,
Who join'd in council to create
The dignity of man.

3 To whom *Iſaiah*'s viſion ſhew'd,
The ſeraph's veil their wings,
While Thee, Jehovah, Lord and God,
Th' angelic army ſings.

4 To Thee by myſtic powers on high
Were humble praiſes given,
When *John* beheld with favour'd eye
Th' inhabitant of heaven.

5 All that the name of creature owns
To Thee in hymns aſpire;
May we as angels on our thrones
For ever join the choir!

6 Hail, holy, holy, holy Lord!
Be endleſs praiſe to Thee;
Supreme, eſſential One, ador'd
In co-eternal Three.

Anotker.

1 LET God the Father live
For ever on our tongues:
Sinners from his free love derive
The ground of all their ſongs.

2 Ye saints employ your breath
In honour of the Son,
Who bought our souls from hell and death,
By offering up his own.

3 Give to the Spirit praise
Of an immortal strain,
Whose light, and power, and grace conveys
Salvation down to men.

4 While God the Comforter
Reveals our pardon'd sin;
O may the blood and water bear
The same record within.

5 To the great One and Three
That seal the grace in heav'n,
The Father, Son, and Spirit, be
Eternal glory giv'n.

Another.

1 BLEST be the Father and his love,
To whose celestial source we owe
Rivers of endless joy above,
And rills of comfort here below.

2 Glory to thee, great Son of God;
Forth from thy wounded body rolls
A precious stream of vital blood,
Pardon and life for dying souls.

3 We give the sacred Spirit praise,
Who in our hearts of sin and woe
Makes living springs of grace arise,
And into boundless glory flow.

4 Thus God the Father, God the Son,
And God the Spirit we adore;
That sea of life, and love unknown,
Without a bottom or a shore.

The Divine Perfections.

1 THE Lord Jehovah reigns
His throne is built on high;
The garments he aſſumes
Are light and majeſty.
His glories ſhine with beams ſo bright,
No mortal eye can bear the ſight.

2 The thunders of his hand
Keep the wide world in awe;
His wrath and juſtice ſtand
To guard his holy law:
And where his love reſolves to bleſs,
His truth confirms and ſeals the grace.

3 Thro' all his mighty works,
Amazing wiſdom ſhines;
Confounds the powers of hell,
And breaks their dark deſigns,
Strong is his arm, and ſhall fulfil
His great decrees and ſovereign will.

4 And can this ſovereign King
Of glory condeſcend,
And will he write his name,
My father and my friend!
I love his name, I love his word,
Join all my powers to praiſe the Lord!

Sun, Moon, and Stars, praiſe ye the LORD.

Part the Firſt.

1 REGENT of all the worlds, above,
Thou ſun, whoſe rays adorn our ſphere,
And with unwearied ſwiftneſs move
To form the circle of the year:

2 Praiſe

2 Praiſe the Creator of the ſkies,
Who decks thy orb with borrow'd rays;
Or may the ſun forget to riſe,
When he forgets his Maker's praiſe.

3 Thou reigning beauty of the night,
Fair queen of ſilence, ſilver moon,
Whoſe paler fires and female light
Are ſofter rivals of the noon:

4 Ariſe, and to that ſovereign power,
Waxing and waining honours pay;
Who bad thee rule the duſky hours,
And half ſupply the abſent day.

Part the Second.

1 YE glittering ſtars, that guild the ſkies,
When darkneſs has her curtain drawn,
That keeps the watch with wakeful eyes,
When buſineſs, cares, and day are gone:

2 Proclaim the glories of your Lord,
Diſpers'd through all the heav'nly ſtreet,
Whoſe boundleſs treaſures can afford
So rich a pavement for his feet.

3 Thou heav'n of heav'ns, ſupremely bright,
Fair palace of the court divine,
Where with inimitable light
The Godhead condeſcends to ſhine:

4 Praiſe thou the great inhabitant,
Who ſcatters lovely beams of grace
On every angel, every ſaint,
Nor veils the luſtre of his face.

5 O God of glory, God of love,
Thou art the ſun that mak'ſt our days;
Midſt all thy wond'rous works above
Let earth and duſt attempt thy praiſe!

Song

Song to Creating Wiſdom.

Part the Firſt.

ETERNAL wiſdom, thee we praiſe,
Thee the creation ſings;
With thy loud name, rocks, hills, and ſeas,
And heaven's high palace rings.

2 Thy hand how wide it ſpreads the ſky!
How glorious to behold!
Ting'd with a blue of heav'nly dye,
And ſtar'd with ſparkling gold.

3 There thou haſt bid the globes of light
Their endleſs circle run;
There the pale planet rules the night,
The day obeys the ſun.

4 If down I turn my wandring eyes
On clouds and ſtorms below,
Thoſe under regions of the ſkies
Thy num'rous glories ſhow.

5 The noiſy winds ſtand ready there
Thy orders to obey,
With ſounding wings they ſweep the air,
To make thy chariot way.

6 There, like a trumpet loud and ſtrong,
Thy thunder ſhakes our coaſt,
While the red lightnings wave along,
The banners of thine hoſt.

Part the Second.

1 ON the thin air without a prop
Hang fruitful ſhow'rs around,
At thy command they ſink and drop
Their fatneſs on the ground.

2 Lo

2 Lo here thy wond'rous ſkill arrays
The fields in chearful green!
A thouſand herbs thy art diſplays,
A thouſand flow'rs between.

3 There the rough mountains of the deep
Obſerve thy ſtrong command;
Thy breath can raiſe the billows ſteep,
Or ſink them to the ſand.

4 Thy glories blaze all nature round,
And ſtrike the wond'ring ſight,
Thro' ſkies, and ſeas, and ſolid ground,
With terror and delight.

5 Infinite ſtrength, and equal ſkill,
Shine thro' the world abroad,
Our ſouls with vaſt amazement fill,
And ſpeak the builder God.

6 But the mild glories of thy grace
Our ſofter paſſions move:
Pity divine in Jeſu's face
We ſee, adore, and love!

Thankſgiving for God's *particular Providence.*

Part the Firſt.

1 WHEN all the mercies of my God,
My riſing ſoul ſurveys,
Why, my cold heart, art thou not loſt,
In wonder, love, and praiſe?

2 Thy providence my life ſuſtain'd,
And all my wants redreſt,
While in the ſilent womb I lay,
And hung upon the breaſt.

3 To all my weak complaints and cries
Thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
To form themſelves in prayer.

4 Unnumber'd comforts on my ſoul
Thy tender care beſtow'd,
Before my infant heart conceiv'd
From whom thoſe comforts flow'd.

Part the Second.

1 WHEN in the ſlippery paths of youth
With heedleſs ſteps I ran,
Thine arm, unſeen, convey'd me ſafe,
And led me up to man.

2 Thro' hidden dangers, toils and deaths,
It gently clear'd my way,
And thro' the pleaſing ſnares of vice
More to be fear'd than they.

3 Ten thouſand thouſand precious gifts
My daily thanks employ:
Nor is the leaſt a chearful heart
That taſtes thoſe gifts with joy.

4 Thro' every period of my life
Thy goodneſs I'll purſue;
And after death in diſtant worlds
The pleaſing theme renew.

5 Thro' all eternity to thee
A grateful ſong I'll raiſe!
But, O! eternity's too ſhort
To utter all thy praiſe.

GOD *glorious, and Sinners ſaved.*

1 FATHER, how wide thy glory ſhines!
How high thy wonders riſe!
Known thro' the earth by thouſand ſigns;
By thouſand thro' the ſkies.

2 Thoſe mighty orbs proclaim thy pow'r,
Their motions ſpeak thy ſkill:
And on the wings of every hour,
We read thy patience ſtill.

3 Part of thy name divinely ſtands,
On all thy creatures writ,
They ſhew the labour of thy hands,
Or impreſs of thy feet.

4 But when we view thy ſtrange deſign
To ſave rebellious worms;
Where vengeance and compaſſion join
In their divineſt forms.

5 Here the whole Deity is known,
Nor dares a creature gueſs,
Which of the glories brighteſt ſhone,
The juſtice or the grace.

6 Now the full glories of the Lamb
Adorn the heavenly plains,
Bright ſeraphs learn *Immanuel*'s name,
And try their choiceſt ſtrains.

7 O, may I bear ſome humble part
In that immortal ſong;
Wonder and joy ſhall tune my heart,
And love command my tongue.

CHRIST *our Wisdom, Righteousness, Sanctification and Redemption.*

1 BURIED in shadows of the night
We lie, 'till Christ restores the light;
Wisdom descends to heal the blind,
And chase the darkness of the mind.

2 Our guilty souls are drown'd in tears,
Till the atoning blood appears;
Then we awake from deep distress,
And sing the Lord our righteousness.

3 Jesus beholds where Satan reigns,
Binding his slaves in heavy chains,
He sets the pris'ner free, and breaks
The iron bondage from our necks.

4 Poor helpless worms in thee possess
Grace, wisdom, power, and righteousness;
Thou art our mighty all, and we
Give our whole selves, O Lord, to thee.

The Offices of CHRIST.

Part the First.

1 JOIN all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore;
All are too mean to speak thy worth,
Too mean to set thee, *Saviour*, forth.

2 But O what gentle terms,
What condescending ways
Doth our *Redeemer* use
To teach his heavenly grace!

Mine eyes with joy and wonder see
What forms of love he bears for me.

3 Array'd in mortal flesh
Lo, the *great angel* stands,
And holds the promises
And pardons in his hands:
Commission'd from his father's throne,
To make his grace to mortals known.

4 Great *prophet* of my God,
My tongue shall bless thy name,
By thee the joyful news
Of our salvation came;
The joyful news of sins forgiv'n,
Of hell subdu'd, and peace with heav'n.

5 Be thou my *counsellor*,
My *pattern* and my *guide*;
And thro' this desart land
Still keep me near thy side.
O let my feet ne'er run astray,
Nor rove nor seek the crooked way.

6 I love my *shepherd*'s voice,
His watchful eyes shall keep
My wand'ring soul among
The thousands of his sheep.
He feeds his flock, he calls their names,
His bosom bears the tender lambs.

Part the Second.

1 JESUS, my great *High-priest*,
Offer'd his blood and dy'd;
My guilty conscience seeks
No sacrifice beside.
His pow'rful blood did once atone,
And now it pleads before the throne.

O thou,

2 O thou, almighty Lord,
My *Conqu'ror* and my *King*,
Thy ſcepter and thy ſword,
Thy reigning grace I ſing:
Thine is the pow'r behold I ſit
In willing bonds before thy feet.

3 Now let my ſoul ariſe,
And tread the tempter down,
My *Captain* leads me forth
To conqueſt and a crown:
March on, nor fear to win the day,
Tho' death and hell obſtruct the way.

4 Should all the hoſts of death,
And pow'rs of hell unknown,
Put their moſt dreadful forms
Of rage and miſchief on;
I ſhall be ſafe, for Chriſt diſplays
Superior pow'r, and guardian grace.

Triumph over Death.

1 AND muſt this body die?
This well-wrought frame decay?
And muſt theſe active limbs of mine
Lie mould'ring in the clay?

2 Corruption, earth, and worms
Shall but refine this fleſh,
Till my triumphant ſpirit comes,
To put it on afreſh.

3 God, my Redeemer lives,
And ever from the ſkies
Looks down, and watches all my duſt
Till he ſhall bid it riſe.

4 Array'd in glorious grace
Shall theſe vile bodies ſhine,

And every ſhape, and every face
Be heav'nly and divine.

5 Theſe lively hopes we owe,
Lord, to thy dying love:
O may we bleſs thy grace below,
And ſing thy power above.

6 Saviour, accept the praiſe
Of theſe our humble ſongs,
Till tunes of nobler ſound we raiſe
With our immortal tongues.

CHRIST *worſhipped by all Creatures.*

1 COME, let us join our chearful ſongs
With angels round the throne;
Ten thouſand thouſand are their tongues
But all their joys are one.

2 Worthy the Lamb, that dy'd they cry,
To be exalted thus;
Worthy the Lamb, our hearts reply,
For he was ſlain for us.

3 Jeſus is worthy to receive
Honour and pow'r divine;
And bleſſings, more than we can give,
Be, Lord, for ever thine.

4 The whole creation join in one
To bleſs the ſacred name
Of him that ſits upon the throne,
And to adore the Lamb.

God *our Light in Darkneſs.*

1 MY God, the ſpring of all my joys,
The life of my delights,
The glory of my brighteſt days,
And comfort of my nights.

2 In darkeſt ſhades if thou appear,
My dawning is begun:
Thou art my ſoul's bright morning ſtar,
And thou my riſing ſun.

3 The op'ning heavens around me ſhine
With beams of ſacred bliſs,
If Jeſus ſhews his mercy mine,
And whiſpers, "I am his."

4 My ſoul would leave this heavy clay,
At that tranſporting word,
Run up with joy the ſhining way,
To ſee and praiſe my Lord.

5 Fearleſs of hell and ghaſtly death,
I'd break thro' every foe:
The wings of love, and arms of faith
Would bear me conqu'ror thro'.

Come, Lord Jesus!

1 WHEN ſhall thy lovely face be ſeen?
When ſhall our eyes behold our God?
What lengths of diſtance lie between?
And hills of guilt? A heavy load.

2 Ye heav'nly gates, looſe all your chains,
Let the eternal pillars bow,
Bleſt Saviour, cleave the ſtarry plains
And make the chryſtal mountains flow.

3 Hark! how thy ſaints unite their cries,
And pray and wait the general doom;
Come thou! the ſoul of all our joys;
Thou, the deſire of nations, come!

4 Our heart-ſtrings groan with deep complaint,
Our fleſh lies panting, Lord, for Thee;
And every limb and every joint
Stretches for immortality.

5 Now let our cheerful eyes ſurvey
The blazing earth and melting hills;
And ſmile to ſee the lightnings play,
And flaſh along before thy wheels.

6 Hark! what a ſhout of violent joys
Joins with the mighty trumpet's ſound!
The angel herald ſhakes the ſkies,
Awakes the graves, and tears the ground.

7 Ye ſlumb'ring ſaints, a heav'nly hoſt
Stands waiting at your gaping tombs;
Let every ſacred, ſleeping duſt
Leap into life; for Jeſus comes.

8 Jeſus, the God of might and love,
New-moulds our limbs of cumb'rous clay,
Quick as ſeraphic flames we move,
To reign with him in endleſs day.

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